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THE
Nonconformist and Independent.

THURSDAY, MAY 6, 1880.

ECCLESIASTICAL PROSPECTS.

THE signs that the question of religious equality occupies a new and more prominent position multiply on every hand. We find evidence of it in the depressed tone of the organ of the Church Defence Movement; in the grave alarm expressed by dignitaries of the Church on all sorts of public occasions; and in the altered spirit of the public journals. The whole atmosphere in respect to ecclesiastical subjects has been suddenly changed. It is accepted on all sides as a foregone conclusion that the Burials Question will be settled by a Government measure, which will command an immense majority in Parliament, and that Disestablishment "looms in the distance." The moderate Liberal papers have little to say in defence of the State Church—that ground is hardly now regarded as tenable or timely—but they plead that as the question was not before the country at the recent General Election, it cannot be regarded as one of paramount importance during the present Parliament. "As to the great question of Disestablishment," remarks the *Pall Mall Gazette*, "it is certain that the Government have no mandate from the electors, and that the introduction of a measure of Disestablishment, even in regard to Scotland, would justly be regarded as an action unsupported by the authority of the country, as expressed in the recent elections. No fact is more clear than that the electors have not been consulted in the General election of 1880 as to whether they are favourable to a policy of Disestablishment. Their verdict has not been delivered on that point, and it is a question in regard to which, both on grounds of moral right and of precedent, they have a cogent claim to be consulted before any ministerial action may properly be taken." The *Saturday Review*, a zealous supporter of the Church, discusses the subject in a similar fashion. Our contemporary assumes that, though the Government will take no action in the matter, a resolution on Disestablishment will ere long be introduced, and that Mr. GLADSTONE, whose gratitude to his Nonconformist adherents is spoken of as having been so "effusive," "will apply to the English Church the vague and menacing language which he has already addressed to the Scottish Establishment." It will be an "open question" until "it advances into the region of practical politics;" and then, suggests the *Saturday Review*, moderate Liberals will combine with the Conservatives to resist the dreaded change. It would be superfluous to discuss these surmises, save to remark that an institution which depends upon such a combination is already doomed. The point worth noting is the sure and steady, if slow, progress of a question that has been almost ignored of late years by the public Press. They do not now trouble themselves with the consideration whether the Establishment will stand, but how long interval must elapse before its fate trembles in the balance.

While such are the altered prospects of religious equality, it is natural that the remarks of Mr. HERBERT GLADSTONE on the subject, at Leeds last Friday, should have been scanned with eager curiosity. The hon. gentleman, who before the lapse of another fortnight will be the chosen representative of Leeds, after saying that he wished to address himself to "a great question, which in a certain time must come before the country—viz., Disestablishment," proceeded as follows:—

Although he was a member of the Established Church, if the country declared itself decidedly against that Establishment he should go with the country (cheers); but as Parliament had not been dissolved on that question, and they did not in the new Parliament know the exact opinion of the country on the subject, if the question came up in this Parliament he, as a member of the Established Church, should vote for its maintenance as such. He thought they would agree with him that the question, not being now before the country, might rest for a time. At the same time he would say that Nonconformists had, by their magnificent labours during the last few years, laid the Liberal party under a great obligation. They had worked for the cause of Liberalism, not only in England, but throughout the world; and it was in a great measure owing to their efforts that the Liberal party were now restored to power. He hoped just consideration would speedily be given to the claims of Nonconformists in the removal of their grievance with regard to burials. (Cheers.)

In weighing these words it is to be borne in mind that the speaker is not a responsible statesman, but a young man of generous impulses, new to public life. On the other hand, Mr. HERBERT GLADSTONE was in this case only repeating what he had said during the contest for Middlesex, and must, therefore, have spoken with due deliberation. And he said at Leeds, with somewhat more emphasis, what his illustrious father had said in Scotland and subsequently, which was in effect

that Scotch Disestablishment ought not to be dealt with till after it had been specifically submitted to the people of Scotland; that the English question was in the rear of the Scotch question; and that the Nonconformists held deep convictions as to the relations of Church and State, which, they urged, gave them a claim that it should be included in the programme of the Liberal party, of which, he said, they are the principal section. The views which the PRIME MINISTER and his son have thus not vaguely expressed, now find general currency in the political world. The expectation of a great change is always the prelude to its recognition as "a great fact."

But though the indications of the approach of this ecclesiastical consummation increase, it is hardly likely to come about by mere patient waiting, or by looking to the Liberal leaders. This would be contrary to all our experience in respect to the great reforms and movements of the age. Growing convictions must be shaped and deepened. And as the demand for religious equality extends, it must necessarily assume less of a sectional and more of a national aspect. That much—very much—remains to be done in this direction is implied by the existence of a Liberation Society, and the summons issued for the holding of its triennial conference next month. That assembly will meet under entirely new conditions—conditions more auspicious than have ever been known in the lengthened experience of the society which convenes it. It is only natural that the Nonconformist element should preponderate in such a conference, and we doubt not the Free Churches of the United Kingdom will be fully and adequately represented. But in the present stage of the movement such a conference should, as far as possible, reflect national opinion—bringing into a focus the concentrated convictions of all who, for whatever reasons, are opposed to the maintenance of Church Establishments, with a view to diffuse them in a returning stream over the length and breadth of the land. The assembly of June 10th and 11th ought to—and we doubt not will—exert a moral influence upon public opinion which will bring the question of Disestablishment more entirely "into the region of practical politics" than has ever before been the case.

Some familiar names will be missed at the Conference—not a few honoured veterans, whose entire energies and best services have been lavished in sowing the seed, which is now beginning to bear genuine fruit; others, whom official reserve shuts them out of an arena where their hearty wishes for the combatants remain. It is of good omen for the future that the holding of Disestablishment views is less than ever—not at all, indeed—a bar to high office, and that the Liberation movement has sympathising friends among responsible members of the Government and even in the Cabinet itself. Mr. OSBORNE MORGAN, who for ten years has courageously struggled with adverse influences to carry the measure with which his name is identified, now surrenders the *role* of independent leader. But we are not without hopes that, backed by the full authority of the Government of which he is a conspicuous member, it may be the privilege of the new JUDGE-ADVOCATE-GENERAL to bring in a Bill for the final settlement of the Burials Question, and thus to associate his name for all future time with the removal of a long-lived Nonconformist grievance.

THE BIBLE MEETING.

THE seventy-sixth annual meeting of the British and Foreign Bible Society has been unusually interesting. Its venerable and honoured President, Lord SHAFESBURY, was in his place, and received as hearty a welcome as ever. This is, of all others, the one religious organisation with which his heart the most truly enchains itself; and when he sits down in the big arm-chair which is so well known to all visitors of the Exeter Hall May meetings, he looks as though he were in very deed at home amongst his friends. The new Secretary read the report; and though his voice has no stentorian element in it, we imagine it was fairly-well heard through the Hall. The report opened with notes of thankful joy. Although reaction had been prevalent in the history of the years, none of the old fields of the society had been closed; exhaustion had been present in some countries, but new fields had been opened up; and in spite of the widespread depression, the committee had to acknowledge that they had funds enough to hold their own, and even to go forward. They acknowledged that their public work had been "unusually peaceful, and on the whole abundantly prosperous." Last year they had to meet their friends with the depressing statement that during a succession of three years the expenditure had exceeded the income by £30,000. A special appeal was made to the friends of the society, and

in less than three months a response was received which amounted to £10,000. To that sum a further £2,000 was added. Other efforts had been put forth, and the gratifying announcement was made on Wednesday that "the equilibrium between income and expenditure is once more restored." The total free income of the society for the year has nearly reached £111,000, and the sale of Scriptures at home and abroad had nearly reached £100,000. Glancing for one moment at the work which has been carried forward, it is interesting to note that 110,000 copies of the Scriptures have been circulated and sold in France alone during the year, and 334,898 in Germany. In Italy 56,000 copies have gone off, and in Spain and Portugal together, 44,000. It is surprising, and extremely gratifying to record that in Russia the circulation has reached the large number of 323,000 copies. The number of languages in which this distribution took place was over forty in North Russia alone. To these interesting facts we might add many more, which would suffice to show that the society is still going forward in its old path of usefulness and honour. References were made in the report to the death of four of its Vice-Presidents—Lord LAWRENCE, Bishop BARING, Mr. JOHN REMINGTON MILLS, and Dr. RALEIGH. Six Vice-Presidents have been added—the Bishop-Suffragan of BEDFORD, Bishop BARCLAY of Jerusalem, Principal NEWTH, Sir CHARLES REED, M.P., the Hon. A. LESLIE MELVILLE, and Bishop STEER, of Zanzibar.

The Archbishop of CANTERBURY was the first speaker. His Grace wears a more venerable look, and his voice has the deep fulness which often comes with advancing years. He spoke, as usual, in a measured and careful way; and we were glad to notice that there was less of the courtly cadence in it than we have sometimes observed. The PRIMATE began his speech by observing that after a period of indifferentism men were getting tired of negations, and wanted real truth. He cast glances both on the right hand and the left, at the Philosophers and the Romanists, claiming for the Bible that it is the one living force with which mankind is to be elevated and saved. He was specially pungent in his references to the superstitious regard of the Romanists for such relics as dead men's bones, while they put out of sight the vital force which ever dwells in the word of truth. None could have heard the ARCHBISHOP without feeling that the good Scotchman is a true Protestant. Dr. TART made references to the earnest and widely-felt desire for the unity of Christendom, and while pausing to remark upon the suggestive importance of the term "Christendom" as indicating a real unity of Christian people in many lands and among many Churches, affirmed that the one uniting power amongst Christians was the Bible. This point was keenly felt and heartily appreciated by the audience. The cheers with which the ARCHBISHOP was greeted, and which were long maintained, must have been grateful to his heart. He was followed by the Rev. A. E. MOULE, of the Mission Church, Ningpo, who bore a modest, yet earnest, testimony to the value of the society's work in China. Mr. S. D. WADDY, who was to have supported the first resolution, was unable to be present. The third speaker was the Bishop-designate of Liverpool, Dr. RYLE, who also received a cordial welcome from the meeting. He spoke with much of his old enthusiasm, declaring himself as firm and devoted a friend of the society as ever. He referred in complimentary terms to Lord SHAFESBURY, saying, that when he had it in prospect of being Dean of SALISBURY he anticipated working earnestly with the noble lord in the counties of Wilts and Dorset for the Bible Society. Under any circumstances he would have been a Bible Society Dean. Since he had been called to the Bishopric of Liverpool, he observed that he had, like most people, he supposed, received a quantity of good advice; he trusted he had received it in a kindly spirit; but he reserved to himself the right of acting according to his own discretion. Some had expressed the hope that he would remain staunch to his old principles. For one thing he could vouch, that he would still continue to love this society. Dr. RYLE declared strongly his belief in the incalculable value of our Protestant Reformation; and affirmed that it was the greatest event in all our national history, to which we owed a deliverance from great evils and errors, and the bringing in of blessings for which we could never be too thankful. One of those evils he distinctly affirmed to have been the priestly bondage under which men were held by the Romish Church. This speech had a decided Protestant ring in it. Dr. RYLE expressed his pleasure at the opportunity which this occasion provided for the union of Christians of all denominations upon ground which gave no room for differences. The Rev. W. G. LAWES spoke with clearness and impressive force of Christian experiences in Savage Island, and

glanced also at New Guinea. This speech was, in its own way, a model of what such a speech should be. The Rev. Dr. MANNING came before the meeting at a moment when many were leaving, but he succeeded in catching its attention; and by telling a brief tale of his personal observations in many parts of the world, showed that he had found copies of the Scriptures nearly everywhere; which encouraged the hope that these widely-scattered books would produce blessed and everlasting results. All the speaking was good, and the committee may be congratulated upon the manner in which the anniversary has been celebrated.

We are indebted to friends for some additions to the list of non-Episcopalians in Parliament published last week. To Congregationalists should be added Mr. J. F. CHEETHAM, North Derbyshire, and Mr. W. SUMMERS, Stalybridge, making the total for that denomination 23, only 7 of whom had seats in the former Parliament. There are three Calvinistic Methodists—Mr. R. DAVIES, Anglesea; Mr. DAVID DAVIES, Cardigan Boroughs; Mr. JOHN ROBERTS, Flintshire Boroughs. To the list of Baptists should be added Mr. W. DAVIES, Pembrokeshire, and Mr. E. T. GOURLAY, Sunderland, making the total 7, only 2 of whom had seats in the former Parliament. Of the 9 Wesleyan Methodists, 26 Presbyterians (Liberals), 16 Friends (Liberals), 19 Unitarians, and 4 Jews (Liberals) whose names we published last week, the number who had seats in the former Parliament were respectively 5, 13, 9, 12, and 2. Of the 107 non-Episcopalians thus indicated less than half (53) had seats in the former Parliament.

The State clergy have evidently no idea of "serving for naught" the Conservative party, at the hazard of having to soil their consciences with vindications of uncalled-for wars of aggression. A correspondent of the *Church Times*, writing on "Church Matters in the Diocese of Hereford," tells, with the utmost *naïveté*, how the clerical screw was applied to "a certain Tory squire and now M.P." An appeal for a subscription having produced from the candidate for senatorial honours, a cheque for £25, the clergyman "wrote back to thank him, but also added that as Mr. —— had given £50 a short time before for a Primitive Methodist chapel in Hereford, he had hoped to receive the same for a Church of England place of worship." The hint sufficed. "By return of post," we are told, "back came another cheque for £25," and the writer remarks, "I mention this because it teaches more than one lesson." Undoubtedly.

Mr. R. E. HARRINGTON STUART, writing in a Ritualistic organ, remorselessly snatches away from defeated Conservatives with High Church proclivities the consolation which they were gathering from the delusive belief that indignation at legislative sanction being given to the Public Worship Regulation Act led to the downfall of the BEACONSFIELD Administration. "I find," he says, "that no less than eleven Conservatives who voted against the P.W.R. Act have unfortunately lost their seats; we can only hope that those Liberals who have replaced them are all good Churchmen. On the other hand, I find that most of those Conservatives who voted in favour of the Act have retained their seat, which is equally deplorable. The only conclusion that can be drawn is that Churchmen"—Anglican Catholics are here understood—"were too few in number to influence the majority of the elections one way or the other," which may be accepted as a fairly legitimate conclusion.

Within the pale of the Church of England the sacerdotal party are still pressing forward their reactionary designs. Convocation has been opened this session with unwonted ceremony, of which St. Paul's Cathedral was made the scene, and one chief use made of this ceremony appears to have been directed to preparing the way for the substitution of Latin for the vernacular in Church services. "The bishops and clergy having taken their seats in the stalls," we are told, "the Litany of the Convocation was then said in Latin by the Bishop of ROCHESTER, in the absence of the Bishop of SALISBURY, the Provincial Precentor, and the Bishop of LICHFIELD, the junior bishop." A Latin hymn having been sung, Archdeacon BALSTON preached a Latin sermon, in which he propounded the idea that "the existence of Convocation in this country" should be accepted as an assurance of "union with CHRIST, because in it are fulfilled those conditions which our LORD required for the well ordering of His Church!" It was not for individuals among the laity to judge the meaning of Scripture; it was for the Church to judge and punish false doctrine. At the conclusion of the discourse the *Gloria in Excelsis* was sung in Latin, and the PRIMATE pronounced the benediction in the same language. Even the direction for the clergy to retire to another part of the building to elect a prolocutor, and present him for approval at Westminster on June 1, it was thought desirable to translate into a language with which it would require too great credulity to believe that any appreciable percentage of those to whom it was addressed had anything like a familiar acquaintance. This aping of the Latin Church would be simply farcical, if there were not closely associated with it intrigues fraught with peril and disaster to the commonwealth.

The bishops are manifesting their determination to make full use of the privilege secured to them of shielding Ritualistic innovators from interference by Protestant parishioners.Appealed to by a number of these, resident in Chiswick, not to perform the ceremony of consecration for a church served by an advanced Ritualist, the Bishop scolds them in good set terms, and proceeds to argue that certain practices

complained of should be permitted, not because they are legal, but because they are not "more illegal" than some other practices which bishops have not rigorously checked. The Protestant churchwarden who has conducted the correspondence with the Bishop in the interests of the memorialists indulges in honest indignation at the unseemly spectacle of Protestant churches being turned into mass houses, with the connivance of the Episcopate, and winds up with this warning—"However, my lord, the laity are fast making up their minds that these hateful practices must be turned out of our Protestant Church, and that speedily, or she will soon, we fear, be disestablished"—certainly a consummation most devoutly to be wished.

We have already noted the fact that the Abbé DEBAIZE, a French explorer, expired at Ujiji in December, receiving in his last illness cheerfully-rendered aid from the representatives of the London Missionary Society. A letter has been received at the Mission House in Blomfield-street, demonstrating that the gallant French nation are no unconcerned observers of the Christian kindness thus extended to one of their countrymen. Sir JULIAN PAUNCEFOTE, writing from the Foreign Office, conveyed to the society, for communication to its agents at Lake Tanganyika, an "expression of the gratitude of the French Government for the assistance given to the late Abbé DEBAIZE at the London Missionary Society's station at Ujiji."

The *Watchman* refers, in a very sympathetic spirit, to the death of the Rev. Dr. RALEIGH. "On the few occasions on which we had the pleasure of hearing him," says our Methodist contemporary, "he struck us as being one of the really great preachers of our time. His sermons were not only models of clear, close, and condensed thought; but they were full of vivid and beautiful imagery, and inspired by true genius. In depth, in range, in fervour, in faith, in power Dr. RALEIGH's prayers were models worthy to be studied and imitated by all Christian pastors. The loss of Dr. RALEIGH will be felt and lamented far beyond his immediate sphere. All the Churches will feel that loss as a general calamity."

GUY'S HOSPITAL AND THE RITUALISTIC CRUSADE.

At the commencement of the year we called the attention of our readers to the introduction into Guy's Hospital of pioneers of the invading forces which, under astute leadership, are working for the overthrow of Protestantism in the land, with the design of reimposing upon the necks of our countrymen the yoke which our forefathers happily escaped from at the Reformation. As a matter of course, this note of alarm was met—at the bidding of the unscrupulous wire-pullers who, in their obscure retreats, direct the plan of the campaign—with point-blank denials apparently of the most decisive character, and we were assailed with derisive comments for having been made the victims of "a hoax" and "a canard." One ingenuous contemporary was so affected by this sorry old trick of Jesuitry as to express its satisfaction on the 16th of January that the suggestion that there was any occasion for watchfulness had been "so fully contradicted." Three months later the same paper finds it necessary to demonstrate that its credulity had been at that time abused. The information which we had upon the subject was too well authenticated and too precise to admit of our falling into this cunningly-baited trap. This being perceived, a policy of silence was enforced upon our assailants in regard to the awkward questions which we had propounded for solution. The task of mystifying the public, and of assisting the manoeuvres of the Catholic crusaders by an adroit direction of varying currents of thought, could not, however, be abandoned. The *Nineteenth Century* for April was the medium selected, and the pen employed was that of Miss Lonsdale, the biographer of "Sister Dora." Writers who select their words under a sense of the responsibility ordinarily attached to public utterances are at an obvious disadvantage in controversies to which sacerdotally-inspired females of an imaginative turn of mind become parties. Their sex supplies a shield behind which they can retreat from the literary castigation which a carefully-planned array of unscrupulous assertions, audacious impertinences, and vile innuendos should ordinarily evoke. Experience of life has long since suggested that the animating spirit which prompts the violation of accepted laws is generally to be sought among those whose selfish designs such violations are calculated to subserve—in the spiritual dictators rather than in the feminine pen-wielders, and we may conclude that we shall not be far wrong if we apply this rule to the case in question. What we may describe, then, as the sacerdotalists' attempt, in the *Nineteenth Century* for April, to arouse popular prejudice against all who obstruct their plans in the matter of the "Nursing Crisis at Guy's Hospital," has evoked replies from several members of that medical staff which the writer did not hesitate to charge with deliberately preferring an inferior system of nursing because it better harmonised with the "low tone of morality" which they desired to preserve in the hospital, and gave immunity to malpractices which they were morally convinced that the new system must destroy. The medical gentlemen who, in face of that accusation, stand forward to express their unaltered objections to the "new system," are Sir William Gull, Bart., Dr. S. O. Habershon, and Dr. Moxon, in company with Mr. Alfred G. Henriques—names which have only to be mentioned to render further discussion of such a charge unnecessary. But these unimpeachable witnesses furnish information upon the matter in dispute which our countrymen will do well most thoughtfully to ponder; for this controversy at Guy's Hospital is no isolated episode, but a part of a campaign intended

to embrace every hospital and accessible public institution throughout the country. Sir William Gull, an earnest advocate for improving, to the utmost possible extent, the provision made for nurses for the sick, sets his knowledge of Guy's Hospital,—acquired during a residence for fifteen years within its walls—against the flights of fancy of one who has been "but a few weeks in the hospital as a learner of the rudiments of nursing," and testifies in the *Nineteenth Century* that for years previous to the transfer of Miss Burt from Leicester to London, "the sisters or superiors of the wards" of Guy's Hospital "have been women of excellent character, some of them ladies by birth and education, and all of them such in conduct and good feeling," while the nurses themselves were "trustworthy, and for the main purposes of nursing, in most cases, all that could be desired." He recognises "between the lines of this lady's writing, which is probably not altogether her own, a feeling of jealousy that the whole of the hospital system is not given up to her party;" characterises the utterances as indicating, "on the part either of the writer, or of those who have inspired her, an animus which all must deplore," and disallows as "preposterous and absurd" the claims set up on behalf of the new arrivals, resistance to which by the united medical staff has caused the so-called "crisis" at Guy's Hospital.

Dr. Moxon, in the *Contemporary Review*, deals seriatim and most convincingly with the allegations contained in, "the curious squib which Miss Lonsdale has been allowed to let off," and those who would understand the advantages to the patients of the "old" as compared with the new system, will do well to study with attention the contents of the four papers. Upon this point Dr. Moxon does not hesitate to declare: "It is the general opinion of the medical staff of Guy's that the nursing under the new system or new matron has fallen off 30 per cent. at least. The nurses are less strong and less skilful, decidedly so as a general rule, although three or four women, who are of a class superior to the general run, and have exceptional skill, are made the most of, and put prominently forward like the fine strawberries on the top of a bad punnet."

These gentlemen deal chiefly with the medical aspects of the controversy; the task which falls to our pen on the present occasion is of a somewhat different character. An attempt having been made to show that this movement has no connection with the Ritualistic crusade, we prefer to devote the limited space at our disposal to the side-lights thrown by the testimony of these witnesses upon the religious aspect of the question. Dr. Moxon says:—

The so-called new system is not well described by that term, for it is not so much the system that is new as the people that are so; and this new system represents in short a determination to change the *personnel* of Guy's sisters, and to substitute for our old sisters the closest approach possible to a religious sisterhood of an aristocratic turn, at least mixed with and looking to aristocracy. Only for some such religious object could any lady write as Miss Lonsdale writes. . . . The only things that the "new system" has brought to Guy's are:—(1) The new matron; (2) very formal caps and collars upon the nursing women; and (3) too often a lugubrious grey oppressive air as they move around the beds, stifling to cheerfulness and hopefulness. . . . This "new system" tries to include (5) something in the way of a mysterious sisterhood, "in the proper sense of the term," and we do not want that. Our unanimous opinion is that religious sisterhoods injure English Protestant hospitals, render them more expensive and less efficient, and introduce a most unsatisfactory state of feeling. . . . The relations of religious organisation to public opinion will have to very much change before a charity which, like Guy's Hospital, is the common property of the sick of every denomination, can be made by any authority the exercising ground for sisters "in the proper sense of the term," or, indeed, for any other embodiment of religious exclusiveness and intolerance.

Dr. Habershon draws attention to the high character which Guy's Hospital has for many years sustained as an institution for training nurses. He remarks:—

The nurses for the Devonshire-square institution were the first to derive this benefit from Guy's Hospital, and the connection has lasted for thirty-six years. The excellence of these nurses is well known by the public. For fifteen years he nurses associated with the Rev. Mr. Pennefather's work at Mildmay have received a similar benefit, and for ten years Mrs. Ranyard's Bible nurses have shared in a like training. These latter nurses were earnest and devoted Christian women, true sisters of mercy, who by this help were qualified to render most valuable service to the suffering poor in their own homes. This has been no small honour, and has greatly increased the benevolent work of the hospital; but all these nurses have now been compelled to go elsewhere, as they are no longer admitted into Guy's Hospital.

Noting the persistent attempts made to dissociate in the public mind the movement at Guy's Hospital from the general Ritualistic crusade, Dr. Habershon shows his entire mistrust of any such representations. The writer of the article on the "Crisis" is spoken of as "the mouthpiece of her party," and as giving "expression to the opinion of those who want to establish a system." He proceeds:—

Every germ requires time to be developed. Noxious weeds may have but small beginnings, and appear most innocent in character, but when fully grown we are often surprised at their fruit. Nothing would be more deplorable than any attempt to interfere with the freedom of religious opinion which has always prevailed at Guy's. The only thing to be desired, among the poor suffering and dying patients, is an earnest spiritual influence which may afford them the consolation they need. . . . The staff do not object to lady pupils so long as they conduct themselves as ladies, not as agents of a system of espionage where truth is held lightly, nor as meddlesome busybodies, who interfere with the wellbeing of the patients.

A conviction that this is part of a widely ramified attempt to bring the hospitals throughout the country

under Ritualistic influences will alone explain the references made to some kindred institutions. The praises of Charing-cross and King's College are loudly trumpeted by the assailants of the medical staff at Guy's, and the explanation is supplied by Dr. Moxon. The inmates of these institutions are "nursed by the Anglican Sisterhood of St. John's House." Not a word of eulogy was applied to St. Bartholomew's Hospital, as to which a "Governor and Past Almoner" writes:—"We do not turn our hospital into a school for nursing, having always in view the pre-eminent claims of the patients, and we, of course, exclude any religious sisterhood." But for the London Hospital, with 600 beds constantly filled, there is a sneer—"the old system is still in full force," the "old system" being presumably identified with all sorts of mismanagement and malpractices. Mr. Alfred G. Henriques, while rebutting the implied slander, suggests the motive for the rancour. The nursing by members of sisterhoods is a system against which "the London Hospital has already pronounced."

Of the caprices to which the patients are already subjected under this new system, we have some noteworthy illustrations in the papers to which we have made reference. It is evidently high time that steps were taken on the part of the public effectually to check the growth of such arbitrariness, and place or preserve these great institutions on a footing which will render them adapted to the reception of those who need their aid, without wrong being done to the religious susceptibilities of any, or undue opportunities being given for the growth of a baneful system of sectarian proselytism.

THE LIBERATION SOCIETY'S TRIENNIAL CONFERENCE.

Now that the General Election is over it will be the duty of the friends of religious equality to deal with matters which the occurrence of that event has for a time set aside, and among them the Triennial Conference of the Liberation Society will be felt to be most important. Postponement until after the appeal to the country had been made was, of course, a necessity, and if, as a result, the second week in June should, in some cases, prove to be more inconvenient than the first week in May, we hope that the conference will not, on that account, in any degree suffer.

For some reasons, the 10th and 11th of June will be a far more auspicious time than the earlier period, for, as the society's committee state, the Conference "will be held at an unusually important period. The hostile majority in Parliament which made it impossible to carry any religious equality measures has disappeared, and the existence of a Parliament with a strong Liberal majority, and of a new Liberal Administration, justifies sanguine expectations in regard to the future." The society's supporters have now, in fact, to deal with an entirely new set of circumstances, and just as after the General Election of 1874 they resolved to turn to account what seemed at the time very adverse facts, so now they have to make a wise use of unexpectedly favourable opportunities. The coming Conference will, therefore, be most opportune, and, in the present state of political affairs, its proceedings will probably attract a good deal of public attention.

The arrangements made for obtaining admission to the Conference are described in an announcement in our advertising columns, to which we invite special attention. The modes of appointing delegates are as numerous as is consistent with the representative character of the Conference, and no fact connected with it is more important than this, that "it is not necessary that either the delegates to the Conference, or the parties appointing them, shall have been previously connected with the society, the only qualification required being an implied concurrence in the society's objects, and in the propriety of organised efforts to obtain for them legislative sanction. In virtue of this provision, those who approve of the society's objects and general modes of operation, but who may not have hitherto connected themselves with it, may feel themselves at full liberty to enter its ranks for future work." This conspicuous feature of the organisation provides for that constant infusion of new blood which is essential to the efficient action of a political organisation, the work of which must necessarily spread over many years. And now, if ever, is the time for filling the vacancies occasioned in the ranks by the deaths, or the old age, of those who commenced this great movement thirty-six years ago.

We, therefore, hope that there will be prompt action to secure a large representation of the advocates of religious equality from all parts of the kingdom; that public bodies who have not before sent delegates will do so now, and that many individuals, who, from whatever cause, have hitherto been outside the society's movement, will throw themselves into it with an ardour which will make them welcome, as well as cordial, allies. As to the topics likely to be dealt with at the Conference, there will be time enough to refer to them hereafter; but we may say now that there never was a time when the speakers and paper writers of these triennial assemblies had before them more abundant or more interesting materials.

The Executive Committee of the Scottish Council of the Society for the Liberation of Religion from State Patronage and Control have adopted the following resolutions:—"1. The committee regard with great satisfaction the results of the recent General Election in Scotland; they call attention to the fact that while, owing to the general political circumstances of the country, the disestablishment of the Scottish Church was less prominently brought forward by its friends than it would otherwise have been, the supporters of the Establishment everywhere, and in many cases emphatically, made it a test question, a fact which greatly increased the gratification with which the issue is regarded

by the committee. Only the seven Conservative members returned for Scotland are pledged to oppose Disestablishment. Of the fifty-three Liberal members four are members of this committee, and all the others, with but few exceptions, are either distinctly in favour of such a measure or are prepared to act with the Liberal party or to accept the decision of the Scottish people in regard to it; while not one Liberal member has publicly declared himself to be opposed to Disestablishment. The opponents of Disestablishment have done their utmost, and having failed they cannot complain of any action which may be taken by the new Parliament. 2. Encouraged by these results, the committee resolve to energetically prosecute their work by influencing public sentiment, and, as circumstances direct, political action also. 3. They offer their warm congratulations to their esteemed chairman, Mr. Dick Peddie; their vice-chairmen, Dr. Webster and Mr. Frank Henderson; and to their colleague, Mr. R. T. Middleton, on their election as members of the new Parliament."

trust for the future benefit of our denomination, and, in proportion as the obligation is only moral, and not legal, there ought to be, on the part of all aided churches, a resolution to make up to the common fund the balance of their aid, in order that their sister churches shall receive like help.

The loan fund of the society is based on the same reproductive principle as its grant fund, with this difference that the society here calls in a personal and legal obligation, defines the annual return, and gets the money for future use all the more quickly. At our recent meeting at Chester, after due notice to all members, it was agreed that in all cases in which the society accepts legal security for its loans, without interest, the church should be a consenting party and accept the moral obligation to do what it can in the matter; and, while still maintaining its present system of personal security for its loans, it was agreed that in certain cases where this security cannot be given the committee be at liberty to avail themselves of other security that may seem to them satisfactory.

United prayer and consultation of our recognised church building societies.—A resolution was agreed to at Chester on this subject, to be forwarded to the representatives of such societies, in the hope that it may lead to a friendly conference when practicable in furtherance of the general work.

And now one word as to "ways and means." At our sixth quinquennial conference at Nottingham last April resolutions were unanimously passed in favour of our endeavouring by the end of 1883 to bring up the loan fund from £40,000 paid and promised to £50,000; the Manse Fund, from £1,500 to £5,000; the Irish Fund, to £2,000, and to make the grant fund, as soon as practicable, £5,000 a-year.

Owing to the continued depression of trade these are very much our needs still. The loss of such helpers as Mr. John Crossley, Mr. Mills, Sir Titus Salt, and others, adds, of course, to our difficulty.

But times are mending. Harvest prospects are brightening. The political horizon is certainly less cloudy, and full of hope. Do not these successes call for some thankofferings? And while others have great claims, may not the English society ask for some share in any expression of national gratitude?

Yours truly, J. C. GALLAWAY.
63, Soho-road, Handsworth, Birmingham.
May 3, 1880.

THE PROPER MODE OF DEALING WITH THE BURIALS QUESTION.

To the Editor of the Nonconformist and Independent.

Sir.—It has been a matter of surprise to me, and I expect to many other of your readers, to learn from your article in last week's issue on the above subject, that the legislation contemplated has not aimed at getting rid of the distinction between consecrated and unconsecrated ground in cemeteries, as well as the opening of our churchyards. We are doing battle for religious equality, and shall we have in all our public cemeteries the old badge of separation and inferiority, which has been the shame of our common Christianity so long? Churchmen have never felt the same sacredness in connection with the cemeteries that they have in relation to the churchyard for many reasons, and in the pain of surrendering the old burying places they will hardly notice their loss in the cemeteries. But if the old distinction between consecrated and unconsecrated ground be left, the conflict will be at once resumed, perhaps with as much bitterness as ever, and the battle we have won in churchyards will have to be fought over again in the cemeteries.

To show the need of this, let me narrate a case that occurred to me when I was a minister in London. A young man became an attendant at my church who had been alienated from his friends. At my recommendation, he sought out his father, and became reconciled, but, alas, only to sicken and die. He had become greatly attached to me, and I attended him in his sickness and at his death. One of his last requests to his father was that I should bury him, which I agreed to do. What was our pain and amazement on arriving at the cemetery, to find that the family grave was in the consecrated ground, and in consequence I was precluded from saying a single word. But supposing this fact had been discovered before, the father would have had the painful alternative before him either of burying his boy away from the rest of his family, like an outcast, or of breaking a last sacred promise made to his dying child. As it was, the feelings of a bereaved family were violated, a death-bed promise broken, and a minister of Christ insulted. Will anyone suppose it to be a settlement of the Burial Question to leave behind the possibility of such an occurrence? No. It will need no prophet to predict that the old agitation will break out as strongly as ever in order to sweep away the miserable sectarianism that is displayed, as much as anywhere, in our great public cemeteries. Let us have a final settlement of this matter while we are about it.

I am, Sir, yours, &c.,
J. SCOTT JAMES.
Stratford-on-Avon, May 3, 1880.

[Our article, though strongly in the direction desired by our correspondent, was not intended to convey the impression that the new Government intended to stop short of the settlement proposed in Mr. Osborne Morgan's last resolution, which distinctly embraces the cemetery question. What they will do, and when they will do it, we know not,—perhaps they have not themselves decided. But, as already abundantly indicated, we entirely agree with Mr. James, and we hope a favourable augury may be drawn from the fact that Mr. Osborne Morgan is a member of Mr. Gladstone's Administration.—ED. N. and L.]

LEWISHAM SCHOOL.

To the Editor of the Nonconformist and Independent.

Sir.—Most heartily do I endorse the wise words of the chairman (S. Morley, Esq., M.P.) of the recent Lewisham School meeting, in reference to the great desirability of keeping as an object, greatly to be desired, the abolition of the present system of elections. But, I suppose, the same feeling takes possession of the minds of most governors of such institutions as the time comes round for the distribution of their votes to the various claimants. And the happy day will, perhaps, come when not a claimant will be disappointed. Meanwhile, having, together with my wife, experienced so much of the distress inevitable to a canvass, which (through the state of my health) could only be conducted by correspon-

dence with friends up and down the country, we beg to assure those friends of our hearty appreciation of their labours, the result of which was the election of our son. A wave of kindly feeling which has helped to secure this result has, indeed, made me sincerely grateful; and I shall be glad if (in addition to the advertisement elsewhere) you will allow me space to say so.

Yours faithfully,

Margate, May 4, 1880. GEORGE J. PROCTOR.

THE TOOTING CHAPEL CASE.

To the Editor of the Nonconformist and Independent.

SIR.—I understand that the Synod has declined the offer of the Tooting memorialists. The case supplies lessons to all who are interested in Congregational Church property. The trustees of the Tooting Chapel are all dead, or the transfer would scarcely have been attempted. The London Congregational Union will doubtless take steps, without delay, to secure the appointment of new trustees. Not long ago I saw a chapel in the north of England that has been taken from us, as a denomination, through the want of a proper trust. Such a case is not an isolated one. Would it not be well for the Congregational Union of England and Wales, and for our County Unions, to institute inquiry in respect to some of our chapel trust property? The Defoe Manse at Tooting has never been properly put in trust. They who have subscribed towards its erection have a right to demand that it be put in trust. I hope that some of them will signify their wish for this to the Rev. A. Mearns, the esteemed secretary of the London Congregational Union, who has placed the Congregationalists of Tooting under great obligation by his efforts to prevent the alienation of their church property.

Dr. Anderson says in your last issue that he can show the church book, in which is "a resolution passed on the 24th of March, 1851—i.e., before Mr. Thomas came to Tooting—to erect a dwelling house to the minister." That book was in my charge for upwards of eight years, and I know its contents well. I am prepared to prove that there was no such resolution passed at the time he names, and that there was no resolution of the kind in the church book when it was placed in Dr. Anderson's charge.

I am, Sir, yours very truly,

F. FOX THOMAS.
The Manse, Harrogate, April 5, 1880.

MISSIONARY MEETINGS.

To the Editor of the Nonconformist and Independent.

SIR.—The question has been repeatedly asked, Why has the enthusiasm for missions died away? Why are our missionary meetings no longer attended by the numbers or with the zest which used to characterise those of forty years ago?

A simple fact from my own experience last night will be the best answer I can give, and I do so simply that the evil, which is a very serious one—the alienation of firm friends of both the educated and uneducated class—may be remedied.

I was one of a small party of friends who went over from one Yorkshire town to a neighbouring one to be present at a missionary meeting to which we had looked forward with deep interest, as it was announced that an African missionary would speak, one of our number having an earnest desire to devote himself to God's work in the great "dark continent." The meeting was fixed for 7.30. Our train was in more than half an hour too soon; but so anxious were we not to miss a word of the good man's account of his labours, that we preferred this to one which would have brought us to the chapel ten minutes late. Imagine our feelings of annoyance and disappointment when, instead of what we had gone to hear, an hour and a quarter of the time was taken up by three long hymns, a prayer, which, though devout, included a range of subjects quite distinct from the object of the meeting, the reading of a whole chapter of the Bible, the speech of the Mayor of the borough, who, however excellent he may be in his municipal post, was so little acquainted with the position of the Mission question, as to spend a considerable time in defending missionaries from the ridiculous imputation brought against them by Archibald Forbes, of being "all liars," a short financial statement of the local secretary, which, of course, was quite proper, and then, alas! an interminable harangue from the general secretary of the society, about all sort of things that no one cared to hear of, personal reminiscences, weak jokes, and agostic comparison of himself with "the stopping train which was to precede the special one." &c., &c.

Surely every one must have been as glad as we were when at last the self-important little man sat down. But it was then a quarter to nine o'clock, and the speech of the evening not begun. The modest, quiet man of work, not words, was at length allowed a hearing, but, in the midst of his interesting narration of facts, our train time came, and with deep regret, we and many more had to leave the place of worship before the collection, and with souls yearning to have heard the final appeal with which, I doubt not, he warmed the hearts of his hearers. Now, Sir, have we not in this un-exaggerated description a clue to the real cause of the decline of interest in missionary meetings? Such stupid mismanagement would not be allowed in shareholders' meetings, bank directors', school boards, or even boards of guardians, as that the time of the attenders should be taken up with what they don't want to hear, and all the important part of the proceedings crowded into the closing fraction of two hours. Why should not those who arrange the programme of the meetings remember that it is the *missionary* whom every one present has come to hear, not neighbouring ministers, not influential gentlemen of the town, not even statistical secretaries. We want to hear from the workers *themselves* of the work that is being done; and yet, often have I been pained at the Exeter Hall anniversaries by noticing that the best hours of the meeting have been consumed by London celebrities, while the servant of Christ who had left his foreign field of toil to bring tidings of its welfare to the churches at home, has hardly had a fair hearing from the audience already wearied with "so many speeches."

What would Paul and Silas have thought at the great Antioch missionary meeting if Lucius of Cyrene, Simeon called Niger, or even Manaen, brought up though he had been with Herod the Tetrarch, had taken up three-fourths of the time, instead of allowing the first place to the men who had come from afar to rehearse all that God had done

by them, and how He had opened the door of faith to the Gentiles.

Trusting that the evil I expose may be remedied by the wisdom and right feeling of our leading men, and our meetings made less wearisome and more interesting and profitable,

I am, Sir, yours,

April, 1880.

A LOVER OF MISSIONS.

CONGREGATIONAL HISTORY.

To the Editor of the Nonconformist and Independent.

SIR.—Inquiries are made repeatedly respecting the early volumes of "Congregational History." I find that the first and second volumes are out of print, but the third and fourth and fifth volumes can be had by an early application.

I am, Sir, yours faithfully,

JOHN WADDINGTON.

9, Surrey-square, April 29, 1880.

Literature.

NEW ZEALAND AND AUSTRALIAN RECOLLECTIONS.*

The author of this work is a man of extremely exceptional experience. We gather from it incidentally that in early life he was officially employed in Her Majesty's Navy, and we also find in the title-page a long list of offices, as well as of honours, attached to his name. Mr. Crawford, it appears, holds high position as an authority in geology; he has been a member of the Legislative Council of New Zealand; he has been a magistrate in New Zealand; he has been President of the "Wellington Philosophical Institute," and so on; but with all these antecedents and all these qualifications, Mr. Crawford cannot write a book. Indeed, we do not know of any work on New Zealand that has ever before so disappointed us. Mr. Crawford, in the preface, says, "As I was present when the first settlers arrived in New Zealand, and have seen a good deal of the country in its wild state, I have thought it would not be an unwelcome contribution to the history of the colony if I committed my impressions to writing; and this is my apology to the reader for appearing in print." But then the author tells us next to nothing about the original settlers, and what else there is mainly consists, apparently, of scraps of journals, in which we are told, over and over again, at what time, years ago, the author dined, what he had for dinner, and so on. Records of the latter kind are, however, very common in tourists, and they are as senseless as they are common.

Yet we find not a little that is worth quoting even from Mr. Crawford. For instance, he was in New South Wales in the early days of that colony. This is one of his experiences of bush-ranging:—

About this time I had occasion to go to Yass, and on my return was, as they say, "stuck up" by two bush-rangers. I was riding slowly on a very sluggish mare, when I was startled by the order to stand. I then observed two men close to me with masks made of striped shirting over their faces, the front rank standing, the rear rank kneeling, contrary to the usual habit of the military. Both had muskets pointed at me, and the standing man was close to my horse's head. He said, "Dismount." So, as I had no time to consider, and my mare, if I had put spurs to her, was too sluggish to answer to the appeal, I did as I was bid. The man then said, "Walk on this way," and he guided me behind a low ridge, the other man keeping his musket pointed at me all the time. Having got out of sight of the road, the spokesman then proceeded to rifle my pockets. He took my watch and some money which I had on me, about £5. My compass, knife, &c., he returned to me, although his mate asked for the former. I tried to get my watch back, but the man merely winked and made a grimace, and put it in his pocket. When they left me, I rode on to my camp, only a few miles off. I armed and mounted my men and went in search of the bushrangers, but without success.

Mr. Crawford must have been a man of no little enterprise; for he took a herd of cattle from Sydney to Adelaide—hundreds of miles across a country then almost unknown.

We have after this, for the most part, brief and sketchy narratives of sundry journeys made by the author in New Zealand, as well as between New Zealand and Australia, but very little that is of public interest. We get, however, here and there, small glimpses of the nature of the country and the manners of the people, with some admirable wood engravings. Here is a relic of the old superstition:—

We camped at Karatia. Here there was a grand *korero*, at which Henare described our expedition and the difficulties at Utapu. The concert of bell birds here and elsewhere on the river surpassed anything of the kind which I had previously heard. In the early morning I heard a great crashing noise, and on looking from the tent found the Maoris engaged in the destruction of a superb grove of *karaka* trees. The reason for the proceeding was this:—It appeared that a prophet had lately arisen who had found out the reason of the defeat of the Maori arms, and the course to be pursued to ensure success in war. He stated that lizards were the root of all evil, that they had been allowed to increase to an alarming extent, and must be destroyed. If this were done in proper fashion, the Maori would be triumphant, and would vanquish the *Pakeha*. The prophet indicated where the lizards were to be found, and the grove of *karaka* trees in question was one of their hiding-places. The grove must, therefore, be cut down, and the lizards caught. These animals were then to be roasted, pounded, and eaten in a prescribed form. These Maori prophets are great nuisances; they are generally the precursors of wars and tumults.

Mr. Crawford must have travelled pretty well through the islands, and he brings out one fact with which Englishmen are not altogether familiar. We hear of the fine climate of New Zealand, of the country being a "better England;" but really the climate varies from that of the north of Scotland to about the South of

Portugal, and you can choose for yourself which you will have. Of the character of the colonists he says:—

Every part of New Zealand has its peculiarities in population, caused by the different mode of settlement of each place or province. Otago is, in the main, Scotch; Canterbury retains its Church of England characteristics; Wellington and Nelson are English, without marked peculiarities; New Plymouth is Devonshire. In this northern peninsula of the Auckland Province the prevailing type is that of English Dissent. The forms of piety peculiar to Dissenters are prevalent; long graces are said before and after meals with the right hand held up to the face. In this fashion the English are, no doubt, emulated by the Nova Scotian settlers. A stray Irish Roman Catholic may be met with now and then, but he does not look in his proper element.

Mr. Crawford's observations on the geology, politics, &c., of New Zealand, will be found to be more interesting to English readers than his travels. He explains the land question very succinctly. On the education question he says:—

The principle of secular education has been accepted by large majorities, although a growl of disappointment may be heard from the ecclesiastics of the Anglican Church, and the Roman Catholics especially offer the most determined opposition to its adoption. It seems almost impossible, especially in the country districts, to establish efficient schools on the denominational plan, and the experience of the Australian colonies is decidedly against that system; besides which, it seems illogical that the State should undertake to teach religion where there is no State Church.

We regret to hear that, as in Australia, a deterioration has taken place in the character of the General Assembly, and that politically, in his judgment, New Zealand has been reduced almost to the level of Melbourne. Some of this he attributes to Sir George Grey, whom he hopes will retire into private life; but, if we know anything of that restless, if patriotic, statesman, that is the last thing he will do. He considers the Maoris to be doomed; but he speaks well of them, and with acuteness of observation.

The Maoris, with but few exceptions, may now be said to profess the Christian religion in one form or another. They are chiefly divided into *Pikopu* (Bishops), Anglicans; *Weteriana*, or Wesleyans; and *Pikope*, or Roman Catholics (another modification of Bishops), the first being most numerous and the last least so. There have been developments in religion, notably that of the *Hau-Hau* sect, but no one seems to know exactly what the latter means. Probably the *Hau-Hau* do not know themselves. What is known is that one part of their ritual consists in a dance round a pole.

It might be supposed that a barbarous race would take more readily to the pomp and circumstance of Roman Catholicism than to the balder ceremonies of Protestantism; but this has not proved to be the case. The Maori is extremely democratic, and will not readily submit to the dictum of authority; he is also very fond of argument, and addicted, like Scotchmen or Abyssinians, to wrangle upon points of dogma which no man can understand.

It may be plausibly inferred that the religion of the Maori is conceived with an eye to temporal advantage; and as the Neapolitan fisherman will beat the image of his tutelary saint if he fails to catch fish or encounters bad weather, so the Maori expects direct help from the deity he may worship, especially in war; and if this trust fails him, he develops a new faith, such as that of *Hau-Hau*.

Upon the whole, the Maori is a good sort of man; he has dignity of manners and a good temper, is both polite and witty—indeed, very shrewd and observant, and capable of giving wise and sensible advice. He is fairly industrious, and an intelligent cultivator of the soil. He seldom quarrels with his neighbour; never blacks his neighbour's eyes, and very rarely even beats his wife. He is too indulgent to his children, who would probably be the better of a good licking now and then. He is a man of great courage, and very persistent in the defence of his rights. I except from these remarks the Maoris who have become drunken and demoralised in the chief cities. On the other hand, he will set up the most extravagant claims for what he supposes to be his rights.

This rather "miscellaneous" volume ends with some notes of a journey to the United States; but here the author says nothing that has not been said before.

LONDON MISSIONARY SOCIETY.—The arrangements for the anniversary services of this society during the ensuing week are set forth in our advertising columns. On Sunday next sermons will be preached in the various metropolitan chapels. On Monday a prayer meeting will be held in the Board-room of the Mission House in the morning, and the annual meeting of the directors takes place in the afternoon. Dr. Donald Fraser, Moderator of the Synod of the Presbyterian Church of England, has been appointed to preach the annual sermon, on Wednesday morning, in Christ Church, Westminster; in the evening the Rev. J. Guinness Rogers will preach the sermon to young men and others in Westminster Chapel. The annual meeting is to be held at Exeter-hall, on Thursday morning, J. Kemp-Welch, Esq., presiding. Revs. Dr. Alton, Eustace Conder, S. McFarlane (New Guinea), J. Richardson (Madagascar), F. Trestrail, Chairman of the Baptist Union, and S. D. Waddy, Esq., Q.C., are among the speakers announced.

TOOTING CONGREGATIONAL CHURCH AND THE DEPON MANSE.—At the closing sitting of the Synod of the Presbyterian Church of England, the committee to whom the memorial upon the subject had been referred, presented their report, recommending that in the present circumstances the Synod should decline the application from Dr. Anderson and those who were associated with him.

THE POOR MAN'S MINISTER.—A correspondent writes:— "A little time ago in this village, a poor old man reared a pig for the purpose of providing a few comforts for himself and wife during the winter. Unfortunately, he could not pay his tithes, and so the parson sent the bailiff to distrain. The most convenient thing to take was the pig, and this was seized and sold for the benefit of the minister of the poor man's church."

* Recollections of Travel in New Zealand and Australia. By James Coutts Crawford, F.G.S., &c. With Maps and Illustrations. Trübner and Co.

NONCONFORMITY IN MANCHESTER.
[FROM OUR OWN CORRESPONDENT.]

A VERY charming May-morning festival was held last Saturday in the school-room of Zion Chapel, Stretford-road. Zion Chapel, which was for many years the scene of the devoted labours of the late Rev. James Gwyther, is situated in the midst of a dense working-class population, most of whom, it is to be feared, have few opportunities of taking a stroll into the beautiful country which surrounds this wilderness of brick and mortar which men dub Cottonopolis. May-day festivities in an age like the present are never more welcome than when held in crowded cities; for if the poorer citizens cannot visit the country, the next best thing to be done is to persuade the country, occasionally to visit them. There can be no question that festivals like that at Zion Chapel last Saturday are, in the highest sense, a "means of grace" to many jaded toilers in the city crowd, for they appeal to the better nature in a way the most winning, they serve to recall old and innocent associations, and to keep alive that wholesome longing for the flowers and fields which is, perhaps, often found in its most intense and pathetic forms in narrow and crowded streets more than anywhere else in the world. The May morning meeting at Zion Chapel was inaugurated a year or two ago by the Rev. Edwin Simon—the present zealous pastor of the church—and from the first the hortatory element, which often in similar gatherings assumes alarming proportions, has been wisely and happily restrained within due bounds. Hence the popularity of the service, which on Saturday was attended by some five hundred persons, who breakfasted together at six o'clock. The floral decorations were at once lavish and tasteful, and a schoolroom of the ordinary dreary appearance was made to look as much like an old-fashioned garden of flowers as possible. Trailing ivy was with cunning art gracefully made to cover the walls, and hundreds of beautiful plants were grouped around the room. Not the least interesting part of the programme was a distribution of prizes in connection with an annual poetical competition on a given subject. The Rev. J. A. Macfadyen delivered a brief address on "Flowers," and the Rev. Edwin Simon also spoke from the words, "Consider the lilies." The warbling of song birds and the efforts of an efficient choir supplied the assembly with music; and when business hours arrived, everyone left the room with a glad and uplifted heart.

The result of the annual Sunday scholars' examination—which is held under the auspices of the Sunday-school Union—has just been made known, and it is gratifying to learn that in this district at least the number of successful candidates is much larger than in any previous year. The subject this year was "Our Lord's Sermon on the Mount." 731 candidates presented themselves on the night of examination, as against 729 last year, and 612 in 1878. In the latter year 346 were successful, and in 1879 390. This year, however, there has been a clear gain of 100, as precisely 490 have passed the examiners. Of these it is very satisfactory to know that no less than 122 have done sufficiently well to be placed in the first-class, in which division only 33 figured last year. The teachers at Chorlton-road are to be congratulated on the fact that no fewer than 101 of their scholars have passed this year, and that 43 of them have worked their way into the first division. It is pleasing to think that every year this movement in favour of systematic and thorough teaching is becoming more popular both with the teachers and scholars of our various Sunday-schools.

At the recent meeting of the Manchester and Salford Congregational Ministers' and Deacons' Association—a society which has recently done much to quicken the *esprit de corps* of our local churches—an influential committee was appointed to consider the question of holding special missions in connection with the Congregational churches of Manchester and Salford during the ensuing autumn.

Universal regret prevails to-day in Manchester at the announcement of the death of Mr. Samuel Watts, J.P., the principal partner in the world-renowned firm of S. and J. Watts and Company. Mr. Watts died yesterday morning (May 3rd), at his residence, Burnage Hall, at the early age of forty-one. Almost from boyhood he had taken a prominent part in public affairs, and for the last twenty years he has been known as one of the most generous and capable citizens of Manchester. When a mere lad he evinced that he had the courage of his opinions by the remarkable stand which he made in support of Mr. T. B. Potter, M.P., in the gallant efforts which that gentleman made to establish the Union and Emancipation Society at the outbreak of the American Civil War. The cause of the North was at that time exceedingly unpopular, but young Watts felt that though the public opinion of the nation was, to a large extent, against it, it was nevertheless the cause of justice and liberty, and, therefore, he boldly nailed his colours to the mast, and stood stubbornly by them till reason and conscience prevailed, and the victory was won. Mr. Watts was an earnest Liberal of an advanced and well-informed type. He was a trenchant and telling speaker, and few men in this district knew better than he how to take a short cut to the heart of a great subject or a great audience. On the platform of the Free Trade Hall he was always welcome, and often if the interest of a political meeting was flagging Mr. Watts was put up to raise the enthusiasm to a storm. He was one of the most generous supporters of the Manchester Reform Club, and in January, 1878, the members unanimously elected him their president as some return for his services to the Liberal party. He was treasurer of the National Reform Union, and a munificent subscriber to its funds. He was widely known as a zealous advocate of the principles of the Liberation Society, and was one of those who undertook for five years to give £200 annually to its funds. To all educational movements he was

especially generous, and he was a most liberal contributor to a scheme for the extension of the evening classes at Owens College. To the fund raised for this purpose he gave a donation of £1,250. As a Congregationalist by conviction as well as by descent, Mr. Watts was always ready to help any scheme which commanded itself to him as a business man. Many a struggling church has had cause to remember with gratitude the prompt assistance rendered by his generous hand. When the first rumour of the dissolution of Parliament flashed across the land, Mr. Watts was selected to contest the Tory stronghold of West Cheshire; but when the decisive hour arrived the flesh was too weak, though the spirit was as willing as ever. The feelings with which Mr. Watts regarded the Liberal victory throughout the country were expressed in almost the last letter which he wrote, and which was read at the recent banquet to commemorate the triumph, which was held at the Manchester Reform Club. Writing to his friend, Mr. Wm. Agnew, M.P., Mr. Watts said: "Unable as I have been to take part in the great Liberal campaign, and still debarred from participating in your great meeting to-night of congratulation on the recent success of so many of our members, I wish yet to add my sincere congratulations with the others. I need hardly say how eagerly I have watched each day's reports, and rejoiced as victory succeeded victory; and I do hope that the party will now give the Government a generous support, and that no sectional dissensions will mar the unanimity of the useful work before us." It has been decreed that in that "useful work" on which his heart was set, Mr. Watts shall bear no part; but he has, at least, left us an example of fidelity unto death to the great principles which are linked indissolubly with the forward march of the nation which he loved and served so well.

THE LATE DR. RALEIGH.

An impressive service was held at Allen-street Chapel, Kensington, on Sunday morning, when the Rev. Dr. Allon, of Islington, delivered a discourse of singular beauty and power in memory of the late pastor, the lamented Dr. Raleigh. The chapel was crowded with a deeply affected congregation, who were, for the most part, in mourning.

Taking for his text, Rev. xiv., 13, Dr. Allon said:—From the earliest ages the words he had read had been consecrated as the great Christian saying for the comfort of mourners. That saying had become one of the cardinal truths of the Christian revelation. When men whom we loved died; when they left their work unfinished; when the builders fell from the scaffold, we were ready to ask in our consternation and desolateness, What will be the issue of the unfinished work? The text was the Christian answer. Like all the great teachings of Christianity, it revered human instincts. It did not say, Let the poor earthly love deny itself. The human love was revered; the earthly work magnified; Christianity made the higher life of heaven the continuation and completion of the lower life of earth. The higher life perpetuated all that was true and good in this. It was still a human life, which they, who passed from us, lived. Because the words of the text embodied that conception of the future life, they were so precious. In form, they were a benediction; in their use of them, a requiem. They clasped both worlds. Death, they said, was but a stage of development. The moral sequence of things was not broken. There was a destruction only of the polluting, suffering conditions of life. The words were uttered in a dramatic form. It was a spirit voice heard ringing through the temple. How startling was this benediction of the dead! Life was estimated by things which do not belong to death—by property, social esteem, happy family relations. If only these *criteria* were applied to life, there was no room for such a benediction. Death was a destroyer, entreated by no eloquence, bribed by no gift. Even the Scriptures represented it as the last enemy that Christ should destroy. Was not the human instinct that shrank from death a just one? But the Divine Teacher disallows these *criteria*. The benedictions of life are with the meek, the poor in spirit, the pure in heart. And God pronounced the benediction on death in the text on the ground of these principles. Tested as physical values merely, poverty, suffering, death were not good. But spiritually tested, they were the conditions of a higher life. They were the necessary conditions of spiritual sanctity and nobility. This marked all the difference between the pagan and the Christian view of death. The benediction was limited to those who died in the Lord. It had no admiration for the animal courage of the suicide. There was no heroism in simply physically daring death. Only in its most noble spiritual realisation was death a blessing. The estimate of death in the text was a purely religious one. To sleep in Jesus, an inward spiritual relation to the spiritual life of Christ Himself was needed. The first element of the benediction was rest from labour. It would be easy to make out a long list of the disabilities and suffering conditions of earthly life. Even Paul dwelt upon his sufferings, although his nobler spirit gloried in them. Even in ordinary service there was many a spiritual cross upon which the soul may be crucified, although no hostile hand touched the person. The imperfections of service, the distraction of common cares, the mistakes of ignorance, the perplexities of processes, the fluctuations of human weariness, were things which might sadly mar the whole of life. And yet service, and the responsibility of service, formed the noblest consciousness of life. In the spiritual rapture of the Transfiguration, the eager theme of Christ was the deceased. He should accomplish at Jerusalem. Dr. Raleigh had a supreme joy in his work. Yet his physical, as well as his spiritual, sensibility was often sorely taxed. He would fain have continued to love and preach had it been permitted. But without morbidity, and without casuistry, it was a blessing to rest from labour of even the highest form. Still greater was the blessedness of the workman in his work. The nobility of life was satisfied fully only by achievement. The death of the worker counted for far less than they thought. Great moral processes were never arrested by the death of prophet or preacher. Local damage, partial privation, might arise when a standard-bearer fell. But churches were not the Church. God fulfilled Himself in many ways. Sometimes a man's life was a hindrance to his perfect work. A Man was not perfected himself without dying. The Divine Man needed to die that He might become more to the Church than He otherwise could have been. Nearness dimi-

nished the sense of greatness. But when a man died, his posthumous influence was often greater than that which he exerted when alive. Spiritual forces did not die when the hand that applied them fell. If a man founded schools, or wrote books, or planted churches, or originated missions, he exerted a permanent influence. What a man was, too, in sanctity and service on earth, he would be in heaven. His works made him what he was. Having shown in other ways how a man's works follow him, Dr. Allon, in the after-part of his discourse, remarked that much which he had said had its informal application to God's honoured servant whose loss they mourned. Few could question that the work of Dr. Raleigh was of exceptional quality and power. The subject of his ministry were the great Evangelical truths. These he held with unwavering belief. Men felt the force of his set convictions. Few had built up larger churches or inspired more hearers with enthusiasm. His work was the simple outcome of his life. He ministered to necessities he had himself felt. Some of his last utterances, showing his child-like submission to the will of God, were then repeated by the preacher, who closed with the prayer that the work of Dr. Raleigh would continue to be a sanctifying power among those to whom he ministered.

THE NONCONFORMIST OUTLOOK.

[ON Tuesday and Wednesday, April 20 and 21, the spring meetings of the Berks, South Bucks, and South Oxon County Association were held in Maidenhead. The chairman of the year, the Rev. J. Jackson Goadby, F.G.S., of Henley-on-Thames, delivered an address on Tuesday evening, which he was requested, by the unanimous vote of the association, to send to the *Nonconformist* and *Independent* for publication. We are sorry that we cannot insert this excellent address entire, but we give such portions of it as we are able to find room for. After a few prefatory remarks, Mr. Goadby said that he proposed to speak on "The Nonconformist Outlook," and the paramount duties to which, in view of the future now opening before them, they were all imperatively summoned. He proceeded]:—

We feel, as English Nonconformists, as if we had just awakened from the fierce vexation of a troublous dream,—a dream in which we have suffered many things, and from which we are devoutly thankful to be free. And yet, has it been all a dream? Have not men in high places paltered with truth in a double sense, and so have shown a too-conspicuous ill example? Have not deeds been done in the fair name of England, the mother of free nations, which have made us blush for very shame? Have not outrages, that cried aloud to heaven for punishment, been treated by English statesmen as things of no account? Have not cruel, unjust, and wasteful wars been waged abroad: and have not the claims of home, the wants of citizens, and the very House where the citizens' representatives assemble, been treated with undisguised and even with studied contempt? Alas, it is not all a dream; for the evil which such legislators do live after them in the shape of bills to pay, of mischief to check, and of seeds of quickly-rooting wrong to be destroyed. No one of us can tell how many years will pass before the evil seeds sown over three continents during the last six years will be eradicated.

It cannot be denied that Nonconformists have had not a little to do with scattering the mists that have hung so long over our late rulers; Nonconformists, who have been ignored or despised by the fallen chief of a discredited party; Nonconformists, who have had more than one warning given them that the spirit of exclusiveness and bigotry was not yet extinguished; Nonconformists, whose just citizen rights in the matter of national graveyards have been scornfully regarded as a mere matter of sanitary detail.

If, then, Nonconformists have done so much to bring about the present clearer atmosphere, what does that fact prognosticate? What is likely to come of this? What is our outlook, now we stand on the threshold of a new era?

Is it not certain, for one thing, that the power and influence of Nonconformists, as part of the body politic, as no inconsiderable portion of this great English nation, will henceforth be more commonly recognised by both political parties? After such splendid triumphs, to which we have so largely contributed, it is impossible that we can hereafter be left out of the reckoning. The adherents of things as they are, who seem much more anxious to conserve things that exist, than to consider whether they are worth conserving, must take account of us as among their most determined and persistent foes. They can hardly expect, whilst we retain our manhood, that we shall kiss the hand that has so often smitten us, or wonder if we do our best to render that hand powerless for further mischief. The adherents of progress, the men whose great watchwords have been, and still are, "Peace, Retrenchment, and Reform," must also take account of us. We have shown our strength not only in towns, but even in villages; not only in Wales and Scotland, but in England. We have always had a fair and honest recognition from one man, and that man is William Ewart Gladstone. It will be wise in those who act with him in future to see that we are not left out of account when professedly Liberal politicians are devising measures for the nation. It was Nonconformist chagrin, Nonconformist abstentions, and Nonconformist lukewarmness which contributed to the disaster in 1874. It has been the efforts, the support, and the enthusiasm of Nonconformists which have so largely helped to make this month memorable in English history. It cannot be, therefore, that in the future Nonconformists shall be regarded, in national affairs, as of little account.

We have before us the promise of greater facility than in any previous period of our history of making known our grievances in the great council of the nation. Gentlemen have been chosen for seats in the new Parliament who are some of our trusty leaders and foremost men. We know them too well to suppose that their Nonconformity will relax anything of its fibre because they have gained a name and a place in St. Stephen's. We know them too well to doubt what will be their line of action. Sturdy as they are in their maintenance of Nonconformist principles, they will be Englishmen first and Nonconformists after. We may yet confidently look to them for the better presentation to the whole nation of our real grievances, and from a platform which will ensure attention. May we not also indulge the hope that, when once the nation understands what these grievances are, we shall obtain their certain and complete removal?

The manifest advance, although the question has not been

directly raised at the hustings, of the cause dear to all our hearts, the cause of religious equality, is another thing to be noted. We do not desire that the question of the liberation of the Established Church from State patronage and control should be forced upon the nation against its clearly pronounced will. It would not be for the advantage of any class that Disestablishment and Disendowment should come until the country is ripe for them; but it is our work to hasten on that day. The significant fact that sixteen gentlemen who are members of the committee of the Liberation Society have been elected as Members of Parliament in the present General Election must not be forgotten. They did not put their liberation principles in the forefront, but they were well known to hold them by all the electors whose votes they received, and their election must, therefore, be regarded as showing the unmistakable growth of Liberation principles in Great Britain. We may, therefore, most certainly look for a speedy settlement of some ecclesiastical questions by the House of Commons, since so large a number of gentlemen have already virtually pledged themselves to the side of freedom, and one of the first to go to the tomb of all the Capulets will be the churchyard scandal.

It is not a matter of small moment to Nonconformists, in common with all lovers of righteousness, that the political atmosphere of the country will now be freed from some noxious elements. With the return of a straightforward policy, and the ending of the policy of distrust and darkness, men who love God and hate evil will once again breathe more freely. May we not also expect that the days of gross personalities, of bitter invective, of savage vituperation, of scornful contempt for men of opposite opinions, and even of doubt of their patriotism unless they can sound some Shibeboleth, are now closed? We leave the past, and enter upon the future with something like the delight which men feel who pass from the hot, vivified air of crowded rooms to the sweet, pure air of the breezy field.

Still again, may we not look, in the certain and, it may be, speedy assimilation of the borough and county franchises, and in the change in the laws which govern land, for some real protection to Nonconformity in our villages? Only those who know the purely agricultural parts of England have any conception how severe and heavy has been the pressure put upon Nonconformist yeomen and shopkeepers, and how much they need, if they are to hold their own, that the power both of the landlord and the clergyman should be greatly curtailed.

Mr. Goadby, after remarking that many other points of political interest loomed before them in the near future, then dwelt, at some length, on the religious outlook of Nonconformists, and spoke of having again to meet the old foes of our faith—superstition, priesthood, unbelief, worldliness, and indifference. Some of these old enemies, he said, would drape themselves in new disguises; but it would not be safe, on that account, to regard them as shorn of their old character, and as divested of their former power.

In view, then, of an outlook like this, what are our paramount duties? Let us look at the answer to the political part of the question first.

Are we not called upon to beware, in the flush of a pardonable pride at the splendid victories already won, lest we begin at once to neglect the quiet and regular inculcation of those principles apart from which Nonconformity is an empty name? It is at our peril that we cease our work as the educators of the national conscience. It is at our peril that we pause in the enunciation of those great spiritual laws on which our Free Churches are based. It is at our peril, because of our present magnificent successes, that we imagine that the foes of freedom will not again rally for the fight, and it may be for more fierce and terrible assaults. It is at our peril, in the hour of our triumph, that we despise the enemies of our liberty.

Shall we not do well, therefore, to use all legitimate means to consolidate our strength, that never again the country of our birth may be led astray by gewgaws and kickshaws, by tinsel and baubles; that never again any man may climb up to the highest seat who laughs at morality in connection with politics, and who teaches his followers to laugh also; that never again shall we be told, by the mouthpiece of an English Cabinet, that interest stands first and justice stands second; that never again shall men in power among us act upon the detestable maxim that greatness is a shield for unrighteousness, and that high office is an exemption from the duty of obeying the ninth commandment?

It will depend upon our teaching and the teaching of our friends all over England, whether this disgraceful conduct shall once more be repeated. Brethren, Sirs, let us teach men truth and righteousness and the holy law of God. Let us incline men to say, "I had rather my country were destroyed by truth than saved by falsehood. I would rather my country were ruined by virtue than redeemed by corruption."

We need to teach men, more clearly and more emphatically than ever, that wrong everywhere else, that falsehood everywhere else, that injustice everywhere else, are still wrong, and falsehood and injustice in politics. We need to insist upon it that the Ten Commandments are as binding on crowned heads and coroneted brows as upon men in lowly life and of obscure name. We need to insist upon it that Government does not exist for Cabinets and Crowns, but for the benefit of the governed; for the protection, the peace, and the welfare of the nation at large. We need to insist upon it that there is no sacredness in rulers which so hedges them about that all scrutiny of their motives is forbidden, and that all condemnation of their measures is unseemly. We need to insist upon it that it is well within our right, nay, that it is our bounden duty, to repudiate their measures, if they bring shame upon our fair name for truth, for righteousness, and for love of liberty, and to denounce all motives which lead men to such courses, no matter how high these men stand above us in the opinions of the favourites of Court or the friends of the titled and the wealthy.

It may be thought that the lessons of the past have been too recent and too sharp, and too deeply burnt into our memories, to be speedily forgotten. But do not let us forget that freedom is only preserved by a ceaseless watchfulness against her many and persistent foes. We ought, therefore, never to rest until every stronghold of political or ecclesiastical exclusiveness is laid level with the dust, for be you sure of this, that so long as any one such stronghold remains unconquered, so long have your foes a centre in which they may gather new strength, and from which they may sally out on a sudden to endanger your position or to imperil your freedom.

In pointing out the duties of Nonconformists in view of their conflicts with superstition, priesthood, &c., Mr. Goadby urged that there should be a firm and intelligent grasp of the great principles of Nonconformity; a better and more thorough knowledge of its history; a careful review of our own weaknesses and imperfections in order to their speedy removal; increasing regard to the cultivation of individual spiritual life; closer union, not only with other Evangelic bodies, but among Congregationalists; a firmer and heartier enunciation of the great verities of Evangelic truth; and a subordination of work, aims, and method to Him who is our Lord and King.

Answering the question, What has all this to do with County Associations? Mr. Goadby urged that the character of the nation depended on the character of the several units of which the nation was composed; that the conditions of modern labour and modern life made our population more fluctuating every year; and that the larger towns constantly attracted youths and maidens from the villages and smaller towns. He then proceeded:—

Now, if we educate those who pass on to other places, we are doing a great work. We are sowing seeds which may lie for a time buried in the heart, but which will yet germinate and flourish. A nurseryman and seedsman can convert any odd corner, by careful cultivation, into a fruitful field, from which flowers may be taken to bloom in fair gardens, and saplings be transplanted to positions of prominence and even of honour. If we seek to keep alive in men's hearts the love of truth and righteousness and Christ, we may not always be able to trace the course of our influence, any more than men can track out and follow the windings and turnings of the tiny veins and channels through which the showers distribute beneath the surface of the earth the waters which keep the world fresh and beautiful, but the result is seen in the living verdure on every side. Even a tiny bit of moss has its own place in the economy of the universe, and stores the moisture which would otherwise evaporate.

Do not, then, despise the day of small things. Do not treat slightly the work which is immortal. There are plenty of men to despise both. Be it ours to make the best of our opportunities, to see to it, that those who go forth from us, and those who remain, shall be fired with a love, nay, with an enthusiasm, for whatsoever things are just, pure, lovely, and of good report. Let us always keep this steadfastly before our minds, that it depends, under God, on the fidelity of our pulpits, the zeal of our noble bands of teachers in our schools, and the repute of our Christian societies, what will be our power for good in our own neighbourhoods, or on those who go from them to seek other homes. Let us honour our work, by the thoroughness of our declaration of the truth as it is in Jesus, by the warmth of our love for the souls of men, and by the entireness of our fidelity to our Lord.

The voices of the mighty dead call us to a greater and more holy consecration. The memory of recent events points to the invincible prowess of that righteousness, against which the gates of hell cannot prevail. The great work which yet remains to be done summons us to a devotedness that shall never slacken, until age chills our blood and death paralyses our arm. The blessed liberty and peace which Christ's holy Gospel have put into our hearts incite us to deeper gratitude, and to holier and more faithful service. The exceeding great and precious promises of God, yea, and amen in Christ Jesus, offer us their succour and their cheer. Above all, the Lord Himself, our risen Saviour, our triumphant King, looks down upon us from the right hand of the majesty on high, and asks us to remember whose we are, and whom we serve. We are Christ's—Christ's willing subjects, Christ's grateful disciples, Christ's redeemed and regenerated people. Let us, then, fearlessly enter into that future, on whose bright threshold we now rejoicingly stand. Let us do our daily work, with a steadfast will, with a sober patience, with an unflagging zeal, with a hopeful and even an exultant spirit, although the promised results of our labour should be hidden from our eyes, and other men's sickles should reap the joyous harvests of the seeds we have sown with our tears. Let who will turn traitor to Christ, let us remain unwaveringly loyal to Him whose holy chrism of eternal love has anointed us kings and priests unto God. Let each one declare, as his own high purpose, and holy resolution,

"I will go forth 'mongst men, not mail'd in scorn,
But clad i' th' armour of a pure intent.
Great duties are before me, and great aims;
And whether crown'd, or crownless, when I fall,
No matter, so that God's work is done."

THE ROYAL ACADEMY OF ART.

THOSE who had the opportunity of strolling through the rooms of the Academy before they were opened to the public, will probably endorse what was said by the Premier at the banquet on Saturday:—"In the very limited moments at my command, I have drunk within these walls a long, deep, and pure draught of pleasure and satisfaction." The time is undoubtedly too limited, how long soever the day may be, to receive anything more than a general impression of the year's work. But that impression remains as a fruitful source of delight, and capable of yet greater depth. The comparison of one year's exhibition with former, or with contemporary exhibitions is not, in our opinion, as possible or practicable as that with an ideal and attainable standard of national art. It is surely not too much to ask that the standard of excellence in our national art school shall not be lower than that of the French Academy; and yet who with any true conception of the possibilities of English artists would venture to affirm that it is as high? The pleasure which a visitor to the Academy derives is from a general view, and not from detailed analyses and criticism. One must have the power of not seeing, as well as of seeing, if the pleasure is to be of an unmixed kind. If, for a moment, we compare the actual with the ideal standard which we suggest, we should have to exclude several pictures prominent on the walls.

For example, we should shut out nearly all the so-called sacred subjects of this year. In these, if anywhere, a creative imagination is needed, and in these it is least

apparent. Some of them are Biblical in name only, as "Hannah's Vow," "Isaac's Substitute," "Moses," and "Jethro's Daughters." But what can be said in defence of Mr. Cope's "Good Shepherd," or Mr. Dowling's "From Calvary to the Tomb"? The danger is that, like much of Doré's Scripture work, they may excite a sickly sentiment that hinders the growth of a fruitful religious feeling. Artistic pleasure they cannot give. There are also too many society pictures, some of which are probably portraits, but not the less irredeemably vulgar. Of these the worst and most obtrusive in colour and commonplace people are "Forfeits," "Farewells," and "A Breach of Promise Case." The last is impossible as a matter of legal custom. It ought to have been impossible as an artist's work. Everything that is ephemeral, that belongs to illustrated newspapers, that treats of conventional fashions of dress, that lacks the permanence of worth, and that is trivial or vain, ought to be alien from real art. So, also, that which gives and can give only pain should have no place in an art gallery. There is a large full length on the east wall of Gallery V., painted with an admirable technical skill, but which is forgotten in the pain it gives. It is a picture of a young widow and child seized by a policeman for stealing a loaf, which has fallen from her hand, and which is about to be grasped by the dirty hand of a shoeblock on his knees in the immediate foreground. These are blemishes—pictures not to be seen. Let us, turning from these, tell our readers some of the works which have most charmed ourselves.

In natural scenery every room is rich, and, if we might venture an opinion, it would be that pre-eminent success, with a very few exceptions, has been gained by painters of natural scenery and portraits. Among the latter, who can look without pride in the possession of the men, mingled with admiration of the power of the painters, on the portraits of Mr. Bright by Millais, and of Cardinal Newman by Ouless. If the same praise cannot be given to Mr. Richmond for "His Grace the Lord Archbishop of Canterbury," it is probably because the sitter preferred the unartistic costume of his office. But the portrait of a little girl, fishing by the side of a stream, with a stone bridge for a background, by Leslie, will bear comparison with the best work in the Academy. The few exceptions we venture to make to the pre-eminence of this school belong to the more purely creative and idealistic efforts, of which Sir Frederick Leighton's "Psamathe" and Alma Tadema's "Tredegonia" are the highest examples. With these may be classed Mr. Millais's "Cuckoo," combining the beauty of childhood and spring scenery, the tender grace of which is unsurpassed even in the lines of Chaucer appended.

The landscape painters have done well in spite of a rainy summer and a long winter. Some have turned these disadvantages—to use a phrase of Wordsworth—into "contingencies of pomp." By no means is "The Flood on the Thames at Pangbourne" the least pleasing of the many pictures we have seen of that pleasant village. "The Mist of the Morning," by Vicat Cole, is probably another example; but does not this artist's work suggest an over-fulness of thought, as though it was due to composition, which might be carried on within doors? Mr. Boughton has three pictures—Evangeline carrying "the home-brewed ale" to the reapers at noon-tide, "The Music Lesson," and "Our Village." The last, on the entrance to the fourth Gallery, is sure to excite attention and much discussion. The originality of the conception, both as to grouping and colour, no one will question. The young ladies chatting with the gentleman on horseback will create as much curiosity as in the villagers, who peep from their windows or stand watching at their doors. But there will be doubts as to whether it is natural; whether it is not, on the contrary, too artificial. The final verdict will be, we predict, that it is an admirable picture. No one should pass from this corner without looking long and intently at (342) "An Ocean Coast." A huge wave lifts itself as it retreats from the coast, and, bowing its head, shows its concave green breast flecked with the white foam it throws from its crest. What a sense of life and flowing power there is in that wave! At right angles to these pictures, and nearer to the centre of the wall, is hung a picture marked in the catalogue "Summer." For colour it is one of the richest in the exhibition. It is composed of a bridge, with two girls leaning over the parapet, looking into the brown beck at their feet; behind them rise trees rich in foliage; around them and before them ferns, bright, green; and through the whole air the warmth and the glow of summer time.

There are many others which we have marked for notice, but we must finish by calling attention to the north wall of Gallery V. Prominently hung there are two large pictures of the historical genus, both representing Marlborough's exploits. The one (453) is the forward movement at Blenheim; the other (459) a vivid scene on which the General looked after the battle of Ramillies. The artists have done their work well, and have shown us what war means in its not worst form, though hideous enough. But between these two hangs the "Reapers' Rest," by J. W. Oakey, and on either side, enclosing the three, an autumn scene, by H. Bolton Jones; and "A Nook in Nature's Garden," by James Aumonier. How charming these contrasts! With what a feeling that the spirit of nature is surely destined to be finally triumphant one looks on them, and longs for the law of man's action to become one with God's action in the world. The connection between art and morals is very close; the feelings, therefore, that these five pictures excite are not a vain sentiment.

We must defer our notice of the Grosvenor Gallery till our next number.

MR. R. W. DALE, we are requested to announce, is travelling in Italy, and will not return to England till late in the present month. His letters are not forwarded to him.

MINISTERS AND MEMBERS.

[FROM OUR PARLIAMENTARY CORRESPONDENT.]

HOUSE OF COMMONS, Wednesday Morning.

Two Parliaments have been sitting since the last issue of the *Nonconformist and Independent*. One has foregathered at Harley-street, the private residence of the man whom it yet seems so strange to call, and to hear called, "the Prime Minister." Thither day by day, making their way through the curious crowd (perhaps, in respect of many individuals, the same as that who two short years ago assembled in Harley-street with intent to break Mr. Gladstone's windows) come the best known politicians of the day. Undoubtedly it is towards the little Parliament in Harley-street upon which the national gaze has been fixed with the greater earnestness. The Parliament at Westminster will have its time by-and-by, the epoch commencing contemporaneously with the return of Mr. Gladstone and his colleagues to the Treasury Bench. Just now people are chiefly talking and thinking of the members of the lesser and inner Parliament known as Her Majesty's Ministers.

On the whole, the aggregate choice made is regarded with an unusual measure of satisfaction. It pleases everybody, except a few individuals who regard their own claim to preferment as having been shamefully overlooked. The Tories are pleased, or must needs make decent profession of pleasure, because not only is the Government strong, but it has a large infusion of the Radical element. As we all remember, if there was one thing which Conservative authorities in the Press were more exercised upon than that the Government should be "strong," it was that "the Radical section" should have a fair share of the loaves and fishes. The Government pleases the Whigs because they are influentially represented; it gratifies the Radicals because their first claims have been generously considered; and it satisfies the Liberal party as a body because of its many-sidedness and its remarkable strength. It is certain that the present generation has not known a Ministry so strong as that which now enters upon office at the head of an enthusiastic party, and at the bidding of a trustful and hopeful country. It is strong not as some Ministries are, at a given point, and by reason of the predominance of a particular personage. It is strong all round, strong in the supreme excellence of its chief, strong in the personal character and ability of its members lowest in rank. It is not too much to say that there is not a single appointment in the new Ministry which will not compare favourably with the appointment superseded. In some respects the improvement is enormous. In all it is distinct. Mr. Gladstone himself never led a Ministry like that which now works harmoniously with him, and as far as I can recall the facts, he never was member of an Administration so strong.

Obviously this condition of affairs works well in two ways. In the first place, it secures an admirable working of the Administration of the State; in the second place it preserves peace in Parliament. Practically, Mr. Gladstone has left no party below the gangway ready to thwart him at critical moments, and to supply the common enemy with the only possible opportunity of working evil. I know that the statement will not agree with the private convictions of some hon. members. I merely give it for what it is worth as the opinion of an impartial observer—that there is no man left below the gangway capable of forming and directing a cabal that should prove dangerous to the Government. It would have been different if what was undoubtedly Mr. Gladstone's original intention had been carried out, with its inevitable consequences. What—not without justification by time-honoured precedent—seemed to Mr. Gladstone to be the proper thing to do when called upon to form a Ministry, was to reserve all Cabinet places and all high departments for ex-Ministers, while at the same time strengthening the Government at its base by placing men like Sir Charles Dilke, Mr. Fawcett, and Mr. Chamberlain in minor offices. Had this intention been insisted upon, the minor offices would have been, as indeed they were, refused, the men mentioned would have returned to their old place below the gangway, and a Cavewould have been prepared only awaiting a suitable signal for occupation. This danger is now averted. The men who had it in their power to make the path rough for a Liberal Government have been engaged to make it as smooth as possible. The principles which found a local habitation and a name below the gangway on the Liberal side are directly and influentially represented in the Government. Just discontent can follow only upon the failure of men like Sir Charles Dilke, Mr. Fawcett, Mr. Mundella, and Mr. Chamberlain in truth and loyalty to the principles they have hitherto distinguished themselves by advocating. Unjust discontent, based upon personal, disappointed and thwarted ambition, is an element which the Government is strong enough to deal with.

We have not yet seen any of the principal Ministers in the House. They have, indeed, no right to be there till after the completion of those election proceedings upon which the country is already embarked. Mr. Childers has been once or twice observed walking in the precincts of the House with the increased portliness becoming in a Minister for War. Happily, for the convenience of public business, there are half-a-dozen offices which, not being held directly from the Crown, do not necessitate a fresh appeal to the constituencies. Of these is the Financial Secretaryship to the Treasury, an office which for a brief period confers upon its holder the dignity of *interim* leader of the House. At this epoch the duty has devolved upon Lord Frederick Cavendish. It is at all times an important post, beyond the brief gleam of glory that rests upon it whilst the greater dignitaries are going through the process of re-election. It is the Financial Secretary who arranges the business of Parliament, at least as far as Ministerial Bills are concerned. There is great scope for display of

business aptitude, and it was here that Mr. W. H. Smith won his spurs, or rather his epaulets. He was Financial Secretary in the Government of Lord Beaconsfield, holding the office from February, 1874, to August, 1877, in which latter year, by a sudden and surprising bound, he became First Lord of the Admiralty. At present there does not appear any prospect of Lord Frederick Cavendish obtaining similar promotion. Mr. Gladstone's Administration is much richer in talent than was Lord Beaconsfield's, and the run of ability being more level, the eruptions of promotion are likely to be less startling. Lord Frederick has, however, many advantages. He is brother to Lord Hartington, and possesses the personal favour of Mr. Gladstone, whom he once served as private secretary. It may be objected that he is not a successful speaker, showing, in truth, all the faults of his brother's style curiously exaggerated. But, at least, he is as good a speaker as Colonel Stanley, who was wont to add new terrors to the War Budget by well-meant, but hopelessly incoherent, efforts to explain it.

Lord Frederick's brief rule as *locum tenens* for the leader of the House has not been without incident. There was at the outset the customary ceremonial of the re-election of the Speaker; Lord Frederick, though fearfully flustered, getting through his part without positive disaster. This done, there might seem to remain nothing but the swearing-in, for which each man is responsible just to the amount of his own share. The situation has, however, been complicated by the appearance of Mr. Bradlaugh, and his claim to have his scruples respected in regard of the Oath. This formula, which is commendably brief, concludes with the aspiration, "So help me God." In the mouth of Mr. Bradlaugh these words would be a mockery, and he certainly commences with right on his side when he refuses to adopt them. He is also not without logical force when he urges that the course which has already received the sanction of the judges should be adopted by the High Court of Parliament, and that he should be allowed simply to affirm his allegiance to Her Majesty and her heirs. The Speaker who is, perhaps properly, constitutionally timid when invited to assume authority, declined to sanction Mr. Bradlaugh's use of the formal affirmation legalised in the case of some other persons who, on other grounds, find it against their conscience to take the Oath. Hence it followed that a Select Committee has been appointed to consider the matter, and on Monday it fell to the lot of Lord Frederick Cavendish to move for the committee. Sir Stafford Northcote, assuming the position of leader of the Opposition, formally seconded the motion, after which there appeared to remain only general acquiescence. Nothing more was asked of hon. members than their sanction of a course of inquiry into the justice or unreasonableness of the claim preferred by the Member for Northampton. To oppose the motion could only lead to one of two logical issues. Either it was desired to force Mr. Bradlaugh blasphemously to take the oath, or it was intended to prevent him from taking his seat. Intolerance, however, is rarely logical, and probably Earl Percy and that other intelligent defender of the faith, Mr. Guilford Onslow, did not trouble themselves with consideration of whether their action would lead them. What they wanted was to have a fling at a man from whom they differed on religious grounds; and so, on various pretexts, one moved and the other seconded the adjournment of the debate. It is probable that the good Churchmen who sit below the gangway on that side of the House were sorely tempted to join in the fray raised by these younger and hotter spirits. But it was so obviously hopeless, not only in face of the strong body opposite, but in view of the approval by Sir Stafford Northcote of the ministerial proposal, that Mr. Beresford Hope advised the withdrawal of the amendment, which was finally negatived without a division. Thus the new Parliament, on its very threshold, finds itself gravely engaged upon one of those questions of order and privilege which formed so large a proportion of the deliberations of its predecessor. It is to be hoped, and may, I trust, be believed, that this is not an omen worthy of regard or concern.

THE NEW MINISTRY.

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| First Lord of the Treasury and Chancellor of the Exchequer | The Right Hon. W. E. GLADSTONE. |
| Lord Chancellor | Lord SELBORNE. |
| Lord President of the Council | Earl SPENCER. |
| Lord Privy Seal | The Duke of ARGYLL. |
| Secretary of State for Foreign Affairs | Earl GRANVILLE. |
| Secretary of State for India | Marquis of HARTINGTON. |
| Secretary of State for the Home Department | Sir W. VERNON HARCOURT. |
| Sec. of State for the Colonies | Earl of KIMBERLEY. |
| Secretary of State for War | Rt. Hon. H. C. E. CHILDERES. |
| First Lord of the Admiralty | Earl of NORTHBROOK. |
| Chief Secretary for Ireland | Rt. Hon. W. E. FORSTER. |
| Chancellor of the Duchy of Lancaster | Right Hon. JOHN BRIGHT. |
| President of the Local Government Board | Mr. DODSON. |
| President of the Board of Trade | Mr. CHAMBERLAIN. (The above form the Cabinet.) |
| Lord Chamberlain | Earl of KENMARE. |
| Lord High Steward | Earl SYDNEY. |
| Master of the Horse | The Duke of WESTMINSTER. |
| Master of the Buckhounds | Earl of CORK. |
| First Commissioner of Works | Right Hon. W. P. ADAM. |
| Postmaster General | Mr. FAWCETT. |
| Vice-President of the Council | Mr. MUNDELLA. |
| Secretary to the Admiralty | Mr. G. J. SHAW-LEFEVRE. |
| Under-Secretary for India | The Marquis of LANSDOWNE. |
| Under-Secretary for War | Earl of MORLEY. |
| Under-Secretary for Foreign Affairs | Sir CHARLES DILKE. |
| Under-Secretary, Home Department | Mr. ARTHUR PEEL. |

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| Under-Secretary for the Colonies | Mr. GRANT DUFF. |
| Civil Lord of the Admiralty | Mr. T. BRASSEY. |
| Financial Secretary to the War | Mr. CAMPBELL-BANNER. |
| Office | MAN. |
| Financial Secretary to the Treasury | Lord F. CAVENDISH. |
| Patronage Secretary to the Treasury | Lord R. GROSVENOR. |
| Lords of the Treasury | Sir A. D. HATTER. |
| | Mr. JOHN HOLMS. |
| | Mr. C. C. COTES. |
| Secretary to the Local Government Board | Mr. HIBBERT. |
| Comptroller of the Household | Lord KENSINGTON. |
| Attorney-General | Sir HENRY JAMES. |
| Solicitor-General | Mr. HERSCHELL. |
| Paymaster-General | Lord WOLVERTON. |
| Judge-Advocate-General | Mr. OSBORNE MORGAN. |
| Vice-Chamberlain | Lord CHARLES BRUCE. |

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| Lord-Lieutenant of Ireland | Earl COWPER, K.G. |
| Lord Chancellor | Lord O'HAGAN. |
| Attorney-General | Right Hon. HUGH LAW. |

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| Lord Advocate for Scotland | Mr. J. M'LAUREN. |
| Solicitor-General for Scotland | Mr. BALFOUR. |

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| Governor-General of India | Marquis of RIPON. |
| Chairman of Ways and Means | Mr. LYON PLAYFAIR. |

It is stated that both Mr. Trevelyan and Mr. Leonard Courtney have declined the office of Secretary of the Board of Trade, which has been accepted by Mr. Evelyn Ashley.

Lieutenant-General Sir John Adye, K.C.B., Governor of the Royal Military Academy at Woolwich, has accepted the post of Surveyor-General of the Ordnance.

We understand Peers of the United Kingdom will be conferred upon Mr. Lowe, Mr. Knatchbull-Hugessen, Mr. Cowper-Temple, the Marquis of Tweeddale, and Lord Reay. The Marquis of Ripon will probably take his departure for India about the middle of the present month.

The Inverness Free Presbytery have resolved to send to the members of the Cabinet a communication to the effect "that the Presbytery strongly disapproves of the appointment of the Marquis of Ripon, a Roman Catholic, and a recent pervert from Protestantism, to the office of Viceroy of India." One speaker said the appointment was a dreadful one, and Dr. Mackay said he was irritated that a pervert should be sent to India.

ST. GEORGE'S DAY, 1880.

TO THE PREMIER OF ENGLAND.

[After Milton's lines addressed to the Lord General Cromwell.]

GLADSTONE—our chief of men—who through a cloud Of misconception and detraction rude,
Guided by faith and energy sublime—
To peace and fame a victor's path hast hewn—
While now the height of crowned fortune won,
Give God the glory and His blessing crave.
Italy, by patriot blood, now free—
And Ireland grateful—thy praise resounds.
With laurel wreath Midlothian crowns thy brow
From Scotland, glorying in the Liberal cause.
Was ere such victory, Gladstone, like to thine?
Except when Rome, her Cincinnati called
From plough, again to rule her Senate's life,
Or England's liberty, with Cromwell's sword,
Was victor—under Parliamentary rule?
Yet much remains to conquer and to free.
Peace hath victories not less renowned than war.
And England needs thy helping, guiding hand
From Statecraft, threatening Imperial chains
Her land—from feudal laws that curse—to free
Her country dyed with drunkards' crimes—protect
The nation's Church from priesthood to redeem.
Where Ritualism's pharisaic garb,
By deputy now does religion's work—
And Agriculture taxed by tithes to pay
These false professors of her Church's name.
The people, Nonconformist, loudly call
To save free conscience from such slavery.
They proudly turn to thee, a way to find
That with their civil liberties' fair name
The higher still—and yet more highly prized—
Their equal rights before the law—of all
The Christian faiths—to claim. The highest name
Of Christian Church—with truth and liberty.
Then England's glorious Church, from trammels freed,
No more Dissent shall know—and freedom's cause
Triumphant—roll thy fame all ages yet to come.

The Porte is for the present too much for the Great Powers, not only in Armenia, where a serious famine prevails, but even in Albania. The new boundary lines between that province and Montenegro have been marked out in accordance with the Treaty of Berlin, but instead of handing over the ceded territory to its new owners, the Turkish military officers suddenly evacuated it, and allowed the fire-eating Albanians to come in. The Powers have protested against this breach of faith, but the Porte pleads a *non possumus*, and the *status quo* is expected to continue till there is forcible intervention. Thus the Eastern Question seems to be reopening in an aggravated form.

Prince BISMARCK is finding that the increase of his powers as the virtual ruler of Germany does not give him immunity from trouble. In several ways the German Parliament has lately opposed his behests—notably by refusing money to carry out his pet scheme for a commercial colony in the Samoan Islands. Though he is carrying his Bill for prolonging the severe measures against the Socialists, the citizens of Hamburg have returned a politician of that political hue by an overwhelming majority. For that and other reasons, the CHANCELLOR, by the evasion of express treaty engagements, is trying to subvert the privileges of that free city by embracing portions of it in the German Customs Union, and he is also making a similar attack upon the rights of Bremen.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

The second session of the Union was held at Walworth-road Chapel, on Thursday morning. The first hour was occupied in devotional exercises, in which the President and the Revs. J. G. Atkinson, Williams, May, Hanson, Dr. Stock, and others took part.

THE NEW PRESIDENT.

The Rev. J. J. BROWN (Birmingham) proposed:—

That the Rev. Henry Dowson be most heartily invited to accept the Vice-Presidency of the Union for the ensuing year.

After expressing his deep gratification at seeing his old friend Mr. Trestrail occupying the Presidential chair, the speaker said it was unnecessary for him to urge anything in support of the resolution, as Mr. Dowson was no stranger or unproven man, but one who had mingled with them for many years past, and won for himself a place in their esteem. As minister of an important church in their body, he had fulfilled the office with great honour and usefulness, and as president of one of their theological institutions, and as a leading representative of a respectable portion of their body, he was a gentleman whose character and ability for service was well known, and it was only fit that he should occupy the position which the committee suggested.

Dr. UNDERHILL wished to express his hearty congratulations for the honour to which his old friend and colleague had been raised in occupying the chair of the Baptist Union. He rejoiced that before he should pass away from their midst, they had thus recognised his worth. He trusted that the strength and energy Mr. Trestrail had shown would abide with him. It was some thirty-nine years since he first met Mr. Dowson. When he had occasion to visit the northern counties, to put on record a history of the Baptists, he found in Mr. Dowson a very warm welcome and a ready helper. In after years he knew him as a labourer in their great mission work, and he had never forgotten the very pleasant deputation in which he accompanied Mr. Dowson among the churches of Yorkshire, and when he gave an address on the fatal systems of idolatry. He need not speak of the great influence he exercised in that part of the country, or of the esteem in which he was held by those Christian communities who would be rejoiced to see him in the proposed position.

After a few words from Dr. PRICE and the CHAIRMAN,

The Rev. H. DOWSON thanked the assembly for the manner in which they had accepted and honoured the resolution. He had not sought the appointment, or aspired to such a position, but the greatness had been thrust upon him, and he accepted it with all its honours and responsibilities. He had for about half a century been engaged in seeking to exalt Christ, and to exhibit His unsearchable riches, and he trusted that he should still be able to continue those labours. But if in addition to that he could serve them in any humble measure, and make that Union more united, and their brethren more closely allied to one another, and by any means give increased efficiency to the instrumentalities employed, he would find his satisfaction and reward.

THE LATE SECRETARIES.

The Rev. J. P. CROWN said that Mr. Dowson had been his Paul, and he had been a kind of unworthy Timothy to him for nearly twenty years, and in all that period, the more he knew of him, the more he loved and honoured him, and he craved the privilege of blending his prayers with others on his behalf. They all rejoiced that the offices connected with the Union were now so happily filled. But there was one name which they should remember at that point, and one whose services in connection with the Union they all acknowledged. He referred to Mr. Booth. It was in every way befitting and due to themselves and their brother that they should give expression to their feelings respecting him for the aid he had rendered to the Union both publicly and privately. Mr. Crown then read a resolution thanking the Rev. S. H. Booth for his past services to the Union.

Rev. Dr. LANDELS seconded the resolution, and spoke of the services Mr. Booth had rendered in putting the finances of the Union upon a good basis, and of his efforts to increase the Augmentation and Annuity Funds. He had, also, prepared a set of books which made it easy for anyone to do the business of the Union.

The resolution was adopted, and, on the motion of Rev. Dr. LANDELS, seconded by Rev. J. P. CROWN, a similar vote of thanks was accorded to the Rev. J. H. Millard.

BRITISH AND IRISH HOME MISSIONS.

Rev. W. SNAPE (Over Darwen) proposed the following resolution:—

That, in the opinion of the assembly, it is desirable that the British and Irish Home Mission be amalgamated with the Baptist Union, and that the operations of the society be henceforth conducted by the committee of the Union.

Rev. JOHN WEBB (London) seconded the resolution.

Mr. J. P. BACON proposed the following resolution as an amendment:—

That, inasmuch as arrangements have been

made by which the election of the committee of the British and Irish Home Mission is entrusted to the autumnal session of the Baptist Union, and inasmuch as it has been resolved by both these bodies that it is desirable that the secretary of the Union and of the Home and Irish Mission should be one and the same person, it is not expedient to take any steps for a closer union between the two.

He did not on that occasion speak on behalf of any committee, but only his own sentiments on the merits of that question. What was the reason for the proposed absorption? He, for one, objected to be swallowed, and he had not heard an adequate reason in favour of the absorption stated in public or in private. There might be at some time a difference of opinion as to the election of a secretary of the Union, and in that case it might be a blessing to them if the two offices were not conjoined. If they took the step proposed, they would annihilate the mission, and in the event of the Baptist Union getting tired of its new child, there would be no one left to carry on the work. The Home Mission was doing its work as best it could with small funds, but there was a desire to get somehow greater interest from the denomination in its operations. It was suggested that they would not get the ear of the churches unless they were more closely allied to the Baptist Union. They consented to the union, but what amount of interest did the churches show in the work, and whom did the churches nominate to carry it on?

It was then proposed that the same gentleman who was elected secretary of the Union should be secretary of the society, as it was desirable that the same mind should direct both. They assented to that, and were delighted in the advent of Mr. Sampson to office. They rejoiced at it, but the first result of that movement was confusion, waste of time, and no end of difficulties. They had power to elect their committee, and what more did they want? It was said that they wanted to get closer to their work. But if the thing proposed was done, eighteen months would be spent in suspense and agitation. What the churches ought to do was to send up funds and representatives who would have perfect control over the funds, and there was then nothing to prevent the work being carried on. What had they got by being connected with the Union? They wanted funds, and hoped to get them through the Union, but they had not got a penny—only £40 from one Union, to which they had voted £150. Supposing the proposed plan to be necessary, it was still hasty, unkind, and tyrannical. They had got the power over the society, and they proposed to use it by crushing it. It seemed to him like the case of a woman marrying one whom she thought to be a respectable man, and then finding herself shut up in a harem. (Laughter.)

Rev. T. M. MORRIS was prepared to second the motion, but could not support all Mr. Bacon's arguments. He perfectly sympathised with Mr. Snape's view, and he was looking forward to the same consummation as himself; he only objected to the pressing of that result then, because he thought it premature. They had been in a state of uncertainty for some years past, and he thought it would be best for them to proceed upon their present lines for some time longer. He was sure their secretary would have quite enough on his hands without that additional task. If the churches of the country would do what they could to furnish means, the present committee, under the guidance of Mr. Sampson, would be able to do all the work required, and in the course of time they would see their way to make the change. He did not see any practical good that would result from the adoption of that resolution, and to press it then would be an unwise thing, as it would keep them in a state of uncertainty for eighteen months to come. If brethren would be content to remain where they were for the present, and work on quietly and steadily on the lines laid down, they might see their way to that closer union to which Mr. Snape's resolution pointed.

Rev. R. GLOVER objected to the terms of Mr. Snape's resolution, as it proposed that the British and Irish Home Mission should be amalgamated with the Baptist Union, whilst it was, in fact, already amalgamated with the Union, who appointed its committee, and adopted its report.

The Rev. W. SAMPSON said for himself he did not mind which way the brethren decided. The British and Irish Home Mission had been doing evangelistic work, and the Baptist Union had been doing evangelistic work also, and he found that the two secretaries had been appealing to the churches for the same object, and they seemed to be rival societies. If the amalgamation did not take place, he should have to appeal to them twice for funds; but whatever decision they came to he would do his best to carry it into effect.

The resolution having been put to the meeting,

Mr. JOHN TEMPLETON suggested the adding of the words "at present" after the words "not expedient" in Mr. Bacon's amendment.

Rev. JAMES WEBB seconded the motion.

Rev. Dr. LANDELS said hitherto the work had been conducted by the two secretaries, and now that it was in the hands of one they could not tell how the experiment would succeed. His own impression was that they were not prepared to adopt Mr. Snape's reso-

lution that day, and Mr. Gould had a notice of motion to give, which would bring up the question next year.

Rev. J. P. CROWN did not think that there would be the slightest difficulty as regards the evangelistic work now that the secretary's work was in the hands of Mr. Sampson.

Mr. BACON's amendment, with the added words, was then put and "carried by an overwhelming majority," as the President stated.

Rev. GEORGE GOULD handed to the secretary the draft scheme for the revision of the constitution of the Baptist Union and the amalgamation of the British and Irish Home Mission, and gave notice of motion for its adoption at the next session.

In reply to Mr. TEMPLETON, the SECRETARY stated that the proposed scheme would be printed, and sent at once to the members of the Union.

CLAIMS OF MISSIONS ON THE CHURCHES.

The Rev. J. B. MYERS then ascended the pulpit, and read a paper on "The Claims of Mission Work on the Churches." He commenced by saying that while it must be thankfully acknowledged that while their Foreign Mission had never so commended itself to the intelligence and affections of Christian men, there was too much reason for concern that so many of the churches rendered little support to missionary enterprise. Statistics on the subject were sad and humiliating. From 643 out of 1,614 Baptist churches, or more than one-third, they received no contributions; many of these have subscribed, but allowed their subscriptions to lapse. Yet many of these non-contributing churches were not weak. During the year now closed the actual receipts from the churches in Great Britain and Ireland, inclusive of special funds, amounted to something under £38,000. The "Handbook" shows a membership, minus general Baptists, of 257,649. This would give an average contribution of a fraction more than a halfpenny per member per week. But from this sum, small as it is, we must deduct the proportion sent by our Sunday-school scholars, as well as by the members of congregations not members of churches; and with this result, that in all probability, if the contributions thus reduced were equally divided amongst those in church fellowship, the interest felt in the mission, as far as money goes, would be represented by a weekly subscription of about one farthing per member. Though they had received the handsome sum of £1,300 from the London churches to reduce the anticipated deficit, ought they not to hope for a permanent increase of support? Certain metropolitan churches, with an aggregate membership of 10,000, gave only about £400, or at the rate of 4d. a member annually. A similar state of things obtained in the provinces. Such statistics needed to be presented and pondered, for there were evidently undeveloped resources in these churches from which the funds of their society ought to be greatly increased. The speaker then directed attention to the expansion of the area, and the remarkable facilities which, at the present time, invited to mission work. There was, for example, India—where, in 1874, the value of missionary work had received so generous a recognition in the Government Blue-book. After quoting facts to illustrate the rapid development of Western civilisation in our Indian Empire, he asked what it meant. "Does it not mean, as far as the subject now under consideration is concerned, that elements have been introduced and are in operation which will tend to destroy the absurd beliefs in which the people for ages have been nourished, and the superstitious practices which are the fruit of those beliefs? And this being the effect, is not the work of the missionary most needful and urgent, lest, as ancient superstitions are abandoned, the people should be cast upon the dark waters of infidelity?—an alternative as much to be deplored as their former bondage to Brahminical or Buddhist faith." Yet owing mainly to the fewness of eligible candidates for missionary work in India during the last few years, the mission had sunk into a very enfeebled state. Their missionaries were over-burdened, and there were vast districts that had not a single one. In some parts a distance of one or two hundred miles of well-populated country separated one mission station from those nearest to it. They wanted more helpers to carry on the great work of the Zenana mission; to enter upon the great field of China, with its four hundred million of people, where their society was represented by Mr. Richard alone; and in Japan, where a great social revolution had taken place, and where there was one Baptist church. The claims of Africa, especially of the Congo Mission, were also referred to—for there there were facilities for preaching the Gospel to untold myriads—and of Italy, where recent changes had greatly favoured mission work. It was urged that the increase in their pecuniary resources mainly depended upon the pastors of their churches. Help to foreign missions did not imply withholding support from those at home. The greatest blessing, most refreshing and invigorating, that could possibly come to some of our weak and unsympathetic churches would be a baptism of the missionary spirit. When Andrew Fuller and his contemporaries originated the mission they were as well the benefactors of the de-

nomination as the friends of the heathen. He thought their churches ought to be organised for the purpose of systematic giving, the success of which was shown by illustration.

And in connection with that it was suggested that when the anniversary services recurred an opportunity, wherever it be practicable, should be found for the deputation to meet with the collectors, if it be for half an hour, that they, being thus brought more into association with the missionaries, might be encouraged and stimulated in their important work.

When Andrew Fuller delivered his charge to their first missionaries, John Thomas and William Carey, on their departure for India, he said: "I could myself go without a tear, so at least I think, and leave all my friends and connections, in such a glorious cause." Might that self-same spirit of Christ-like sympathy, of quenched compassion for the poor, benighted, degraded heathen, and of intense longing to see them happy and holy in the knowledge of our God and Saviour which possessed the hearts of the founders of the mission—a spirit which through the Divine grace had been perpetuated and was still stirring the souls of their beloved brethren now in the field—rest in such a measure upon all the churches as that self-denial for the Lord and His cause should be deemed their highest pleasure, as it would surely bring its own reward!

The Rev. R. GLOVER, in supporting the argument of the paper, said they could not get beyond the duty which lay upon them to support those missions. England was a nation of kings and priests, and if they ruled for one out of every four of the inhabitants of the globe, they could not get out of their responsibility to govern them well, and give them all the light they could. They wanted more of system in support of those institutions. He was connected with a church in Glasgow which had sent £10 to missions, but in his first year there they sent up £80 instead of £10. (Hear, hear.) Any system which would bring the mind of the people face to face with that work would enable them to get more money for its support. But they wanted more than system—they wanted sacrifice. If they only gave what they could give without feeling the loss of it, they offered a sacrifice which was unworthy of their Lord's acceptance. What they gave should have the marks of sacrifice upon it. Sometimes they could get large sums where they could not get small ones. He asked one gentleman for £700 for the outfit of twelve missionaries, and he gave it. It cost but little more to keep a missionary than it did to keep a carriage, and there were some people who would rather support a missionary than a carriage if they knew of it. What a blessing it would be if Mr. Myers and Mr. Baynes could go to some of their churches and stir up the stagnant waters of their philanthropy, and those churches would receive a benediction. He moved a vote of thanks to Mr. Myers for his paper, and requested that it might be printed and circulated.

Rev. J. M. STEPHENS, B.A. (Newcastle), seconded the motion, and hoped that as a denomination they would get a deep conviction of the need of missions, and register a much higher water mark than in former years. They should lay to heart the exhortation of Mr. McLaren's text, "Be not afraid."

Rev. J. A. SPURGEON suggested that one or two points in Mr. Myers' paper should be revised before it was printed, while heartily supporting it.

Mr. RICKETT said he sometimes thought they needed a missionary society to go to those churches which did nothing for missions to the heathen, but declined, or neglected, or forgot to do anything for their support. And there were many church members who needed to be asked if they believed the command of Christ to go and preach the Gospel to every creature. They wanted their ministers or deacons or elders to canvass the whole constituency of their churches, and ask them individually what they were going to do, and to what extent they proposed to carry out their purpose. If they called a missionary meeting, the people they wanted to get hold of, who did nothing for missions, were not there. If a missionary meeting was held on a Sunday evening, when they had as many people gathered together as they could expect, they might accomplish their object, and do them spiritual good as well.

Mr. JAMES HARVEY said he was delighted to hear from the gentleman who read the paper that the responsibility had been placed upon their pastors as to the increase of funds for their missions. That increase would be in proportion to the action of their pastors. He was glad to hear that they were not to be afraid of their hearers. When they started upon a low key it was very difficult to rise to a higher one, and he thought the higher the note they took up the better. It was not an uncommon thing to have friends call upon laymen for money, neither was it an unpleasant thing. It was often said that people had done their very utmost, but he never believed it. He was once presiding at a village church, where they had a debt of £200, and the pastors said, "You must not say anything about that, as the people have done as much as they could." But he said to them, "We must pay this money off to-night," and it was done before they left the room. Let them trust in God and go with a good conscience to people, and

with a little organisation they might get nearer to a hundred thousand pounds instead of sixty thousand.

THE GENERAL ELECTION AND THE ADVENT OF A LIBERAL GOVERNMENT.

Mr. W. SNAPE, J.P. (Darwen), late chairman of Lord Hartington's Lancashire Committee, moved the following resolution:—

This Union, regarding the recent change in the Government as the result of a deep moral purpose in the national mind to secure honour, truth, and justice in the conduct of public affairs, feels called upon solemnly to return thanks to Almighty God for a result so full of promise to England and to the world. This assembly gratefully acknowledges the eminent services rendered by the Rt. Hon. W. E. Gladstone to the nation at this crisis of its history, and earnestly counsels the churches to be instant in prayer that the Ruler of Nations, in whom alone rests our supreme confidence, may so richly bless Her Majesty the Queen, the Ministers to whom, in compliance with her people's wishes, she has entrusted the reins of Government, and all who, in both houses of Parliament, are invested with the responsibilities of legislation for this great Empire—that peace and good government may be secured to all the subjects of the British Crown, and an illustration furnished to the world of the truth that righteousness exalteth a nation.

Although as a rule he did not think an assembly of the Baptist Union was a fitting place to interpose political questions of a party nature, he did believe that it was the duty of all Christians to engage in political questions as they affected them as individuals and as churches. With regard to the questions which had been so much before the country, enough had been said, but he thought that as Christian men they must rejoice at the result of the elections, because truth, justice, and righteousness had prevailed. If it were upon other grounds he would not appear there to move that resolution. They as Nonconformists, and as Baptists above all other Nonconformists, thought it was their duty at all times to protest against injustice, and anything that tended to fetter the liberties of their fellow men in that or any other country. It was because Mr. Gladstone was a Christian man—a man who loved truth, and peace, and righteousness, and liberty, and would do all he could to promote them in the legislature of the country—that they rejoiced at his return to power. (Cheers.)

Mr. HOWARD BOWSER (Glasgow) seconded the motion.

The Rev. J. A. SPURGEON thought the resolution ought not to pass without something being said about the appointment of a Roman Catholic to be Viceroy of India. They could not approve of that.

Mr. TEMPLETON hoped the protest would be understood to be the speaker's, and not that of the assembly.

Rev. W. SAMPSON said they were Baptists, but they were not there to say that no Roman Catholic, simply because he was a Roman Catholic, was unfit to hold office in the Government.

After some discussion the resolution was carried by an overwhelming majority.

EVANGELISTIC SERVICES.

The Rev. J. P. CHOWN then presented the report of the sub-committee of the Union on the evangelistic work since the autumnal meeting at Glasgow. Meetings in that city followed the session, and were full of interest and power, and would, it was hoped, be followed by extensive and lasting results. A resolution of thanks had been sent to the churches, over thirty in number, whose pastors had taken part in the work. Applications for services had been more numerous than could be met at the time, the spirit of the brethren engaged and churches visited being such as were sure to receive a blessing. The brethren engaged in the services were the Revs. J. W. Ashworth, J. H. Atkinson, G. T. Bailey, W. Barker, J. T. Briscoe, A. G. Brown, E. H. Brown, W. H. Burton, J. H. Cooke, W. Cuff, M. Cumming, J. Dann, E. G. Gange, W. F. Gooch, W. J. Inglis, G. W. M'Cree, A. Macdonald, W. J. Mayers, T. W. Medhurst, F. B. Meyer, David Russell, C. B. Sawday, Frank Smith, H. E. Stone, W. Stott, A. Tilly, J. Tuckwell, J. T. Wigner, W. Williams, J. R. Wood. The places visited were—Barnstaple, Colchester, and adjacent towns; Glasgow, Newcastle, Smethwick, Derby, Burnley, Huddersfield, Gainsborough, Hull, and N.E. Riding of Yorkshire; Hartlepool, Stockton, Middlesbrough, Halifax, Hebden Bridge, Todmorden, Gorton (Manchester), South Hants, and Isle of Wight; Ashford, Tenterden, and Canterbury, Worcester and adjacent towns. All the reports of the services testified to the great interest with which they were received, and the blessing that had followed. Extracts from several letters were read, and the report mentioned that the funds available had been exhausted and a debt of £40 incurred, which the committee felt assured would be met, and a supply furnished for future operations.

The PRESIDENT mentioned that a deputation was sent to the Isle of Wight, for which they were very thankful, for a very considerable number of members had been added to his own church through the services held, and their good influence had not died out.

The Rev. W. SAMPSON seconded the adoption of the report presented. Their object was to interest the assembly in that evangelistic work, and the report told a tale of great

work done for God at small expense, for the brethren who had gone out had simply taken their expenses. They had at the Mission House a whole pile of papers and letters from churches speaking in the same tone as those Mr. Chown had read. He rejoiced to see in the committee the intense enthusiasm of the brethren who had been engaged in those services, and the desire of those who had not gone out to do what they could to extend the work. He should be glad to receive the names of brethren who could go forth, that they might organise a plan by which places could be visited. He hoped no one would keep back from any feeling of bashfulness. For the services to be carried on with greater earnestness, they must have the means. The funds were exhausted, and there was a deficit of £44. There was a deficit of £1,600 in the Home and Irish Mission, and £187 in the Union, so that they needed to raise about £2,000 altogether. Could they not wipe off that £44 at once?

Mr. J. TEMPLETON said the self-denial of brethren who had done the work without expense to the Union ought to encourage its members to remove that debt, and he moved that the warmest thanks of the assembly be given to those brethren for the services they had rendered.

Rev. J. P. CHOWN seconded the proposal, and expressed his readiness to receive contributions.

Mr. CORRY (Cardiff), promised £5 to the fund.

It was then proposed to read a letter from Mr. H. Richard, M.P., on the subject of his arbitration motion, but protests were made by Rev. ARCHIBALD BROWN, and Rev. W. CURRY against its introduction at that time, which they thought should be devoted to the consideration of evangelistic work. After some discussion it was agreed to hold another meeting at the Metropolitan Tabernacle at four o'clock to further consider the subject, and the proceedings were then closed by the President with prayer and the benediction.

DINNER AT THE METROPOLITAN TABERNACLE.

The delegates then proceeded to the Metropolitan Tabernacle, where, as usual, a cold collation had been provided for their entertainment by the London Baptist Association, the Chairman of which, the Rev. W. Brock, presided, supported by the Revs. F. Trestrail, C. H. Spurgeon, J. T. Wigner, J. J. Brown, J. A. Spurgeon, David Rees, of Australia, &c. At the conclusion of the dinner a verse of the National Anthem was sung, and the Rev. F. TRESTRAIL proposed a vote of thanks to the London Baptist Association for their hospitality, which was seconded by Rev. J. J. BROWN, and carried.

In acknowledging the compliment the Rev. W. Brock said the motto of their association was "deeds not words," and they were glad to do their best to entertain their country brethren, who had recently shown that they had a mind of their own in political matters, and could speak out.

The Rev. J. T. WIGNER moved a vote of thanks to the pastor and deacons of the Tabernacle, which was briefly acknowledged by Mr. SPURGEON and by Messrs. MURRELL and OLNEY.

In response to repeated calls Mr. SPURGEON again spoke a few words. He could always say, even in the middle of the night, that he was glad to see his dear brethren, and he hoped they would never think they could not come there by reason of doing them too much honour. He was glad to see his hearty, genial friend, Mr. Trestrail, and he remembered some one, who had noticed that he was getting stout, calling him "the terrestrial ball." (Much laughter.) He was a hearty, cheerful soul, and if any one got into a scrape he was not the kind of man to say harsh or bitter words about one. They had some very happy meetings in connection with their London association, and at their last meeting they resolved to raise a sum of money to clear off their debt. Dr. Landells led them, and spoke in a way which none could resist. He had a right to speak, for he had given his sons to the cause of missions, and they all felt that any amount of money was a small thing to give in comparison. Mr. Harvey, who was a kingly man in all respects, started the money, and promises were made all round. They would miss their object if there was not a repetition of that in the provinces. It was not possible for his church to take the lead in supporting the Baptist Missionary Society, but they were doing all they could, and he could not help glorying in his people. His earnest desire was that as a body of Christians, the Baptists should be behind no other body. They had used their political strength wisely, and he, for one, was glad the contest was over, and that they could go into the purely spiritual work. He began to feel a kind of pity for those gentlemen of the Government who had gone out at the back door; but he would not let them in again—only let them down as easily as they could. (Cheers.)

The Rev. J. P. CHOWN said he was glad to say that the deficiency on account of the evangelical work had been fully met by the donations, and that there was a nice little sum in hand.

The Rev. DAVID REES, deputation from South Australia, then gave a brief account of some of the South Australian churches, and the proceedings were closed by the Chairman.

Many of those present then proceeded to the lecture-hall of the College, where a conference was held, under the presidency of the Rev. F. Trestrail, in connection with the evangelistic work. Messrs. Randell, Wigner, Cuff, A. Brown, Stephens, Dr. Landells, and Rev. W. Sampson, took part in the conference, which lasted about an hour. Several suggestions were thrown out for the removal of hindrances to the work, the chief of which appeared to be the difficulty of securing sufficient funds to pay the expenses, and it was suggested that a collection should be made after each special service.

THE BAPTIST UNION AND MR. RICHARD'S MOTION ON REDUCTION OF ARMAMENTS.

The Secretary of the Baptist Union, Rev. William Sampson, writes to Mr. Richard: "Your letter unfortunately came after the agenda was printed, and so the matter was not referred to in it. But I was instructed to write that although no resolution was passed you may be assured of the real sympathy of the entire body of Baptist ministers in your efforts to reduce the war establishments of the countries of Europe. I can speak personally for a large number, and any support they can give to further your laudable effort you may depend on receiving."

BAPTIST MISSIONARY SOCIETY.

The annual meeting of this society was held in Exeter Hall on Thursday evening last, under the presidency of Mr. Joseph Tritton. There was a very full attendance, every part of the hall being crowded. The proceedings were opened by the singing of the hymn:—

"Hark! the song of jubilee
Loud as mighty thunders' roar,"

after which prayer was offered by the Rev. J. W. LANCE, of Newport, Mon.

The CHAIRMAN, in his introductory remarks, said:—It has fallen to my lot to take a part elsewhere in our last two anniversaries, and on both those occasions I have been restricted to one theme, one narrow subject of address—narrow, and yet how broad!—for it was nothing less than the sending forth of the Gospel of our Lord and Saviour Jesus Christ to the unknown and unnumbered tribes of Central Africa. This evening summons us to a more comprehensive view. Voices reach us not alone from the banks of the Congo, but from where the mountains of Western Africa cast their dark shadows on the broad bosom of the Cameroons; they reach us from those isles of Japan, waking up to new ideas, new progress, new life; from the million-peopled cities and plains of China, from the mighty populations of India, from the coasts of the East and from the isles of the West, and from fair fields of continental Europe also do they come; voices of the night pleading with the children of the day for the inheritance purchased for all, for the salvation common to all, for the knowledge of the Saviour who gave Himself for all. (Applause.) Truly "there is no speech nor language where their voice is not heard." It is the old Macedonian cry universalised; and shall we not answer it to-night by the three-fold inquiry, Who will hear? Who will help? Who will go? (Applause.) Encouragements are not wanting. There are numerous openings that present themselves in every part of the field. There are unexpected welcome that greet the missionaries of the Cross; kings summoning their subjects to the place of ministry, themselves leading the way, manifesting a personal interest in the Scriptures of truth, ordaining the observance of the Sabbath, furthering the cause of education, and men in barbaric fashion (strange honour to a kingdom that is not of this world!) ordering salutes at the royal name of Jesus. Then there is the desire for the possession of the Word of God, notably in India, and that not by gift, but by purchase. (Applause.) There is the increased favour accorded to female agency. The doors of the Zenana are no longer closed against our sisters in Christ; nor are the dwellers within hopelessly imprisoned in the bondage of impenetrable ignorance and gloom. I might also speak of the very general absence of organised opposition, save where Rome confronts us, and that not only beneath the shade of the Vatican, but away in the wilds of Africa. And then there are, best of all, the visible results of the energy of Christian labour and the ministry of Christian love in systems shaken to their fall and in souls converted to God. These are encouragements, but do they not demand a proportionate increase of confidence, of prayerfulness, and of effort?

Mr. A. H. BAYNES, the secretary, then read a number of extracts from the annual report. The following is an abstract of that document:—

The eighty-eighth report of the Baptist Missionary Society cannot fail to be regarded as encouraging and stimulating. For although there are some shadows in the picture, as in all human efforts there must be, yet it speaks of steady progress, of increased agency, of brightening harvest prospects, and of growing liberality, both on the part of the Christian churches gathered out of heathendom and of the churches at home, notwithstanding great commercial pressure and agricultural distress. India.—The reports from India bear strong

testimony to the increasing vitality and independence of the native Christian churches, to the marvellous eagerness of the people to purchase copies of the Scriptures and religious tracts; to not a few instances of remarkable conversions to Christ; of fidelity to truth, and patient endurance under severe opposition, and bitter persecution. A larger amount of literary and translating work than usual has been done by the venerable Dr. Wenger and Mr. Rouse. An edition of the Gospels and many religious tracts in the Kaiti dialect have also been printed by Mr. Evans, at Monghyr, by the lithographic process, and he has found the people eager to purchase copies during his recent tours in the Tirhoot district. A Bengali Christian Monthly Magazine has been started by Mr. Rouse, and 500 copies are circulated monthly, and one book of special interest to Baptists has been published during the past year, a "Life of Carey, Marshman, and Ward," in Bengali, which, for the first time, presents to native readers an account of the founders of the missionary enterprise in their own land, and of the origin of the work which has assumed such noble dimensions, and is destined to spread until the whole land shall be covered with the knowledge of the truth. Ceylon.—In the large district of Sabaragamna thousands of Cingalese have heard the Gospel for the first time, and schools have been established. In the Colombo district there are thirty-five schools and nearly 2,000 scholars. Mr. Carter is still engaged in the revision of the Cingalese New Testament, which he hopes to get ready for printing in about six months' time. China.—From no part of the mission have more encouraging tidings been received than from China; and the number of conversions in China, having regard to the agency employed, is vastly larger than in any other country, and not less remarkable is the patient, brave way in which these converts have endured bitter and unrelenting persecution. From the first, our two devoted brethren, Richard and Jones, have striven to develop the independence and self-support of the numerous small native Christian churches that through their untiring labours, have been formed in many parts of Shensi and Shantung. All these churches are ministered to by native pastors, and in nearly all cases they are entirely self-supporting. Large numbers have been converted during the past year, and have witnessed a good confession in the presence of much suffering and danger. The one matter that presses upon our three brethren "night and day," as they write, "with almost crushing force," is the terrible need of more labourers. Four hundred millions of human beings in China, and more than nine-tenths of them unreached by the Gospel! Nearly the whole empire accessible to the missionary—a population ten times larger than that of the United States, one-third more than all the countries of Europe combined, and twice as many as are found on the four continents of Africa, North and South America and Oceania—thirty-three thousand of the people passing away every day! Japan.—Although the society has but one missionary in Japan, and his work has only been carried on a little more than ten months, there is abundant cause to thank God and take courage. Mr. White writes from Tokio:—"During the past year severe earthquakes have made the solid earth tremble beneath us, cholera has mown down its victims by thousands around us, fearful fires have rendered multitudes homeless; yet, by the Almighty power of God, we have been preserved in good health. During the few months I have been working here—that is, from February to December—five converts have been baptized, and we have two more accepted candidates for baptism, and three inquirers. On the 17th July, the two first converts were baptized. These have continued firm in the faith, and are earnest Christians. West Africa.—At Mortonsville numbers have been baptized during the past year, and "every department of the work is encouraging." At Bethel, Mr. and Mrs. Lyall are entering upon their work "hopefully and joyfully," and Miss Saker has already established a large school at Cameroons. Mr. Thomson reports a steadily progressive work at Victoria, and a new and important inland station has been opened at Bakunda. Central Africa—the Congo.—Recent advices report that the Congo missionaries think they have been successful in their renewed endeavours to find a route to Stanley Pool by way of Sanda, about two days' distant from Makutu, where Messrs. Comber and Cradock have met with a very kindly reception, and where they have obtained leave to station a native Cameroons evangelist. A good work has been done at San Salvador, and notwithstanding threatened opposition from Roman Catholic priests, our missionaries are full of hope. In humble, trustful faith, looking up to God in all things, they, in common with their brethren of all Evangelical missions, have devoted their lives to the recovery and redemption of this dark and lost continent; so that of Africa it may be said—from the surges of the Atlantic to the coral reefs of Zanzibar, and from the Nile to the Cape—"He shall have dominion from sea to sea, and from the river to the ends of the earth." Bahamas, Hayti, San Domingo, and Trinidad.—From all these fields of missionary labour most cheering accounts have been received; many have been added to the churches, and a growing spirit of independence and self-support is manifested by the native Christian community. Jamaica and Calabar College.—The report of the Jamaica Baptist Union is on the whole encouraging, for, although the additions to the churches are not so numerous as in 1878, yet they have been considerably above the average. During the year 1,557 have been added to the churches by baptism; the total membership of the 106 churches reporting to the Jamaica Union (12 churches having neglected to send returns) is 22,767; the number of inquirers, 4,371, or more than 1,000 in excess of the year before. The work of the Calabar College has been carried on with as little interruption as possible, in the enforced absence of the President, under the superintendence of the Rev. J. Seed Roberts, the Normal School tutor. Norway and Brittany.—Mr. Hubert, the evangelist of the society, who is now stationed at Larvik, has made several extensive tours, preaching the good news of the Gospel, and

feels much encouraged in his work. He has also been cheered by several interesting cases of conversion. In Brittany the three missionaries have had much encouragement and abundant blessing. *Italy.*—Mr. Wall has carried on his work in Rome amid much opposition, but with cheering signs of success. From Naples the Rev. W. K. Landels reports steady progress, and a most interesting work amongst the students of the University, five of whom have publicly confessed Christ by baptism during the past year. In Genoa, since the lamented decease of the Rev. John Landels, the services in the new Sala, which he opened, have been carried on by Sig. Faenio and Sig. Jahier. Perhaps in no part of Italy are the prospects brighter than in this city. Ever since the opening of this new place of worship, it has been crowded at every service. Mr. Walker says:—"Many go away, unable to find room. We have many times had two side rooms—in which the people can hear but not see the preacher—filled, as well as the large Sala." *The Missionary Staff.*—During the year the Mission and Church of Christ have lost by death the services of the Revs. J. M. Philippe and John Clarke, of Jamaica; Mrs. Johnson and Mrs. Comber, of Africa; Mrs. St. Dalmas, of Ulwar; the Rev. John Landels, of Genoa; and the Rev. Alfred Saker, of Africa. To fill up the gaps in the ranks, the committee have been able during the past year to accept and send forth Mr. Kitts to China; Mr. Pagenoth, to Hayti; Mr. Edwards and Mr. and Mrs. Ewen, to India; Mr. and Mrs. Lyall and Miss Saker, to Cameroons, West Africa; they have also adopted Mr. Walker at Genoa, and Mr. Herbert Dixon, now taking a short course of medical and surgical study before leaving England. The committee have also succeeded in securing the services of the following brethren, *viz.* :—Mr. Norris, for Circular-road, Calcutta; Mr. Stubbs, for Allahabad; Mr. Maplesden, for Madras; Mr. Hook, for Lal Bazaar, Calcutta—to take the pastoral oversight of the churches in these important centres, and by whom they will be supported, the committee, however, meeting the cost of their passage and outfit as a practical expression of their deep interest in the prosperity and progress of self-supporting churches in India. *Finances.*—Notwithstanding the long-continued commercial and agricultural depression, the total receipts of the society for the year exhibit a most striking increase. The gross receipts, including contributions for special funds, have amounted to £50,351 11s. 7d. as compared with £46,092 7s. 6d. in the previous year, an increase of £4,259 4s. 1d. Excluding special funds, the total receipts for general purposes have been £45,233 2s. 4d. (the largest income ever received by the society, except in the Jubilee year), as compared with £38,332 16s. 2d. for 1878-9, an increase of £6,900 6s. 2d., and £2,719 3s. 8d. in excess of the year's expenditure. Of this increase nearly four thousand pounds is from the churches; the debt of last year is consequently reduced from £3,363 15s. 1d. to £2,644 11s. 5d. The committee confidently hope that this small amount will be contributed during the ensuing anniversary meetings, and the account for the new year commences with a clear balance-sheet.

The Rev. T. V. TYMMS, of Clapton, moved the first resolution:—

That this meeting has heard with feelings of devout thankfulness of the large measure of blessing that has attended the labours of the mission during the past year, and that notwithstanding great agricultural and commercial depression, the income of the society has been greatly augmented. This meeting regards the fact of the large increase in the contributions from the churches as a decisive proof of their unabated attachment to the great missionary enterprise, an earnest of their resolve with returning prosperity to still further increase their gifts, and an expression of their strong desire that the committee, while maintaining a due regard to the expenditure of the mission in relation to its income, should yet further extend the sphere of their operations and the number of their missionaries.

In the course of his address he said:—There is a matter which Mr. Baynes has alluded to to-night, concerning which the *Missionary Herald* has hitherto been judiciously silent, but which may seriously affect the future of our mission on the Congo. You have heard that our meeting at Cannon-street last year was heard of at the Vatican. It was specially reported to the Pope, and he has become personally interested in our enterprise. It has aroused the most virulent antagonism in Rome, and the Pope has set in motion all the machinery he can command in order to thwart our purpose. He has, I believe, issued a Bull upon the subject, and instigated the King of Portugal to demand the expulsion of our friends from the dominions of the King of Congo, who, I suppose, owes him some sort of allegiance. He has also stirred up the priestly missionaries. It appears that some twelve years ago a priest was sent to San Salvador, as we have sent our missionaries. Our friends gave that priest about eleven years' start, and they have beaten him, for he is not there yet. (Laughter.) However, he now writes from the coast, at a place not far from the mouth of the Congo, to say that he is at last coming. I do not think that he will go—I do not think he is made of the right sort of stuff—but others will go. I hold in my hand a copy of a letter which he has written to the King, and this is how he describes our mission: "Your Majesty and your subjects are, without knowing it, without warning, in the presence of a terrible spiritual calamity, seeing that the devil and hell are always where the enemies of our Lord Jesus Christ and His holy Church are, preparing to fight against this Church in the very kingdom of Congo to destroy the remnants of the religion of God, which yet lingers there." He speaks of the remnants of the religion of God. After what you have heard you will not expect to be told that our

friends have discovered many such remnants. The only remnants, even of the nominal Christianity that was forced upon their fathers, consist of a few images of the Virgin Mary, and a few crucifixes; and these the people worship as fetishes, just as they would wood and stone and dolls, not knowing the sacred story to which they are attached. If ever there was a heathen people, that people is to be found, and has been found by our friends, at San Salvador; and I think we are entitled, with party spirit, to say to Rome, out in the face of these facts, If these are your Christians, if these are what you call sons of God, do not we Protestants wisely and righteously say that your Church is an idolatrous institution? (Applause.) He then goes on to give an account of the supposed conversion of some 400 years ago—a very different version from that which you have heard; and he proceeds to give an account of the Protestant Reformation in Europe, for the information of the people of Congo. He dares to say that Martin Luther, Zwingle, and John Calvin were slaves of the most brutal passion; he dares to accuse those holy men of having been addicted to the vice of impurity, though the only evidence that Rome has ever hinted at for such an imputation is that they were, like most of us, I suppose, married men. He gives a glowing picture of Henry VIII. and his relation to his wives; he makes him the original source of the Reformation, and holds him up as a typical specimen of Protestant morality. He then gives a wonderful *résumé* of Protestant theology, and winds up by demanding the expulsion of our friends in the following terms: "I ask and beseech your Majesty not to permit this perverse sect of Protestantism to come and introduce itself into Congo, or that this kingdom, which, during so many centuries, has been the kingdom of God, should now become the kingdom of the devil. I desire your Majesty to prohibit this, because your Majesty is a Christian, and that to become a Protestant is to cease to be a Christian, a child of God, an heir of heaven, to turn one's self into a child of the devil and an heir of hell." Surely after such a letter, if there be any blushing left with all the scarlet round about her, the Church of Rome ought to blush now. I read the letter because it shows what sort of weapons will be used against us in the war that must needs open. It shows us that the temporal power of kings and chieftains will be used against us wherever it is possible; it shows us that bribery and corruption will be used against us, and it leads us to suppose that they will treat us and our missionaries on the West exactly as our Church of England friends tell us they are treating theirs on the East, where a party of priests has penetrated to the same district, and is now bribing the chieftains with firearms and spirit barrels to resist the Protestant settlement. It shows us that unscrupulous falsehoods and slander will be used against us without remorse. The question, then, that confronts us is simply this, What are we to do? Mr. Chairman, there is one thing that we cannot do—we cannot draw back. (Applause.) We must hold the vantage ground that God has given us, and from that vantage ground we must with all our opportunity advance. We dare not leave Africa a prey to that spiritual despotism which, in the very age when it boasts of having converted Congo, had reduced Europe to almost African darkness and idolatry.

The Rev. J. BATE, of Allahabad, in seconding the resolution, after describing some of the departments of labour comprised in the work of missions in India, said:—"We sometimes hear from people who come from India that the native Christians are an indifferent sort. One thing that leads people to say so is that they are so poor. We missionaries do not estimate the value of our converts by the amount of money which they possess, or the social dignity to which they are born. But, sir, these native converts are people whose history is known to many of us, and we know that many of them are made of the stuff of which martyrs are made. When I think of the awful social indignity that is involved in the case of a Hindoo becoming a Christian, when I think of the family and social feelings that have to be rent asunder, when I think of the awful deprivations of a social and personal kind to which a man is subjected because he takes to reading the Bible, and praying to the only Friend humanity ever had, I feel that it is no light matter to have connected with us a native convert at all. But we saw in the days of the Indian Mutiny what stuff our native Christians were made of. Did you, in all the story of that most awful time, hear of a native Christian denying his Lord? No. It was a time when every native Christian, the poorest as well as the richest, stood firmly by his absent Saviour. I have often wished, my friends, that I were made of such stuff as some men I know there—men who gave up all in becoming Christians. What we are Jesus Christ has made us; but we never had to descend, as they descended, before they could become what they have now become. These are among the preachers whom I have mentioned; but there are thousands whose names are not written in our reports, but are written in heaven—poor domestic servants, soldiers, boatmen, fishermen, masons, carpenters, shoemakers, who have given up more for Jesus Christ than you or I ever gave up.

But, sir, there are Christians and Christians. You in Christian England know quite well that the people who profess Christianity are not all of the right sort. And so it is in India. There are good-for-nothings there as here." Referring to professors of other religions, Mr. Bate said:—"The more we know of heathen peoples the more we know that their religion does them no good. In none of their systems is there any proper connection between morality and religion. Religion is to them a purely external thing, and is altogether separate from the state of the heart; and hence the most religious man in a town is often the most immoral man. Their religion does not take the lies out of their mouth; it does not take the pride and cruelty and revenge out of their hearts; it does not make bad men good: therefore we cannot hold back; we must give them the Gospel of Christ. Here comes the Mohamedan, and he says, 'I have the remedies for all the evils of human nature,' and he tells us what his many-sided nostrums are. But Mohamedanism has had more than thirteen centuries' sway over unknown millions of people, and the Mohamedan population is a disgrace to common decency and an utter source of apprehension to civilisation and good neighbourhood. Then comes the Buddhist, and says, 'I have the remedy; it is in the merit of good works.' And yet, notwithstanding all the platitudes which Buddhism calls philosophy, the Buddhist, after twenty-five centuries of trial, tells lies as often as he breathes. His religion does him no good. Hindooism has been on its trial some 3,000 years, and it says, 'I have got the remedy; it is the sacred water of the Ganges—wash, and be clean.' Yet, notwithstanding all those years of trial and all the immense power of priesthood and caste, Hindooism did not revolt at the horrible practice of widow burning, of female infanticide, of the diabolical swinging festivals. Their religion does them no good; it does not make bad men good; therefore we say there is not the converting power of God in them. The fact is, what the people of India need is not religion, if by religion be meant an ecclesiastical system, a mere creed in human words, subscription to a formula, a constituted and authoritative priesthood. The world does not want such religion. Religion suggested the Indian mutiny; religion burnt the Alexandrian Library; religion lighted the fires of Smithfield; religion created the Inquisition; religion performed the most horrible judicial murder recorded in the annals of human history—the crucifixion of humanity's only Friend. Religion means priesthood, cruelty, oppression, force, personal human assumption, the putting of the creature in the place of the Creator. We do not want such religion as that. What we want is not religion, but salvation; not a creed, but a person—a person, as we heard yesterday morning, dwelling within us, a purifying and new creating power. That is what humanity wants. And so we say, send to India men who can give an account of themselves to the poor heathen who wants to see something good, who want to see that humanity as treated by the Gospel is better than humanity as treated by heathenism."

The resolution was put and carried. The collection was made, and after a hymn had been sung,

The Rev. J. JACKSON WRAY moved the next resolution:—

That this meeting, in view of the heavy losses that have fallen on the mission during the past year through the removal by death of so many beloved and honoured missionaries, would most earnestly urge upon the churches of the denomination the pressing need for united and importunate prayer to the Lord of the harvest that He would raise up and thrust forth eminent qualified brethren to occupy the vacant places, and still further extend the knowledge of the Gospel in the regions beyond. Having testified to the sympathy felt by sister churches in the work of the Baptist Mission, Mr. Wray said:—"It fell to my lot, in connection with another zealous and successful church, to witness for myself somewhat of missionary labour, especially in Africa, and I want to say here, as I will say on any missionary platform on which I may have the honour to stand, that as an eye-witness—a careful, thoughtful, patient, searching eye-witness for many months—I come to you with this declaration concerning the power of your mission leverage to elevate humanity, to renovate the fallen and the lost. In Africa, amid a heathendom that, about half a century ago, had in it no ray of Gospel light, there is a Church bright and fair, and beautiful exceedingly. The highways and byways are traversed by single-minded evangelists; the whole land is dotted over with Christian sanctuaries and Christian schools having in them thousands upon thousands of promising negro children; and the breeze that stirs the frondage of the plantain, and sings among the branches of the mango, or sighs among the tamarinds, or bends the graceful feathers of the palm tree, bears on its wing to-day no shriek of immolated victim, no groan of tortured slave, no howling of raving devotee, no savage song to tune the idol dance; but the song of Bethlehem is common and familiar, 'Glory to God in the highest, and on earth peace, goodwill towards men.' (Applause.) And that, Mr. Chairman, will be largely the outcome of your glorious work on the Congo yonder."

The Rev. J. G. GREENHOUGH, of Leicester, in seconding the resolution, said:—"One well-known correspondent announces the discovery that missionaries are mostly liars, unctuous, full of false simplicity, and unscrupulous. Does he not condemn himself more than them? Are they not honest men, or has he by his continual practice in criticism degenerated into a Diogenes who does not know an honest man when he meets him? (Applause.) Are they unctuous indeed, or is it that he cannot discern between the sleek face of a hypocrite and the shining face of a saint? One of the Pharisees charged Christ with having a devil. Was it He that had the devil, or they? The man who can read through the roll-scroll of missionaries, where every third name at least is written in crimson and gold, and where there are heroic figures enough to make a Pantheon—the man who can read through that scroll, and write underneath, 'mostly liars,' does not sully their fair name, but he does his best to blot his own. (Applause.) Heroes of the faith can only do beautiful things; they cannot give to faithless eyes the power of seeing the beauty. But the sneers of those and other cynics will not affect our loyalty. True men do not distrust each other because slanderers tattle and fools hiss. It may be here and there that there has been a missionary who has laid himself open to the scorner's gibe. There never was a human flock on this side of heaven that had not one black sheep in it. But shame be to the man who judges the twelve disciples from the treachery of one! The eleven are heroes, though the twelfth be a Judas; and the eleven are most offended of all, and therefore we grasp their hands with more loving loyalty, because slanderers tattle and fools hiss. It may be here and there that there has been a missionary who has laid himself open to the scorner's gibe. There never was a human flock on this side of heaven that had not one black sheep in it. 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If England and India are to remain united, Christ alone can weld the bonds of their union. It is not Edward A. Freeman who says, 'Perish India'; it is the officials who think to hold her under the hoof of military power. If Christ win India, then England may hold her for ever, not otherwise. There is nothing that can make the hearts of Anglo-Saxons and Hindoos throb together, except that faith which clasps in the same bond of brotherhood, 'Barbarian, Scythian, bond and free.' And who believes that Africa and China will have the millennium introduced by any Bismarckian policy or any belief in material force? Does China welcome the advances of our civilisation any more and better because our ironclads have given her a taste of our tender mercies, and because her teeming millions are perishing in the serpent coils of that opium devil which we have forced upon her? Why, our own missionary, Mr. Richards, has done more to open the heart of China to English influences than all the millions of money and all the thousands of lives which our various Governments have shamefully wasted for this same end. Oh, it were well if we could lay to heart this simple truth, that it is not the soldier, but the missionary who in the long run will be found to be the truest defender of England's rights and the surest guardian of England's power; that the despised voice of Exeter Hall may perhaps be more patriotic in the long run than the songs of the music-hall and the gossip of the clubs; and that those who have their citizenship in heaven may perhaps prove after all to be the best citizens on earth." In concluding, Mr. Greenough, after remarking upon the impatience manifested for large results, contrasted with the small number of the agents employed—one missionary to about twelve millions in India, said: "Let us have more faith in our vocation and more zeal for our work. Let us learn that the Gospel medicine is worth dealing out in large measure and not in homeopathic drops. Let us not charge God and our own heroic labourers with our neglect. It is enough that God promises to carry our burden for us. There is no need for us to stain His white throne with our faults and sins. Let us strive with heart and soul to make the little one a thousand, and the small one a strong nation, and then God will hasten the rest in His own time."

The Rev. Dr. LANDELL then pronounced the benediction, and the proceedings terminated.

TURKISH MISSIONS AID SOCIETY.

A PUBLIC meeting, convened by this society, was held at Willis's Rooms, King-street, St. James's, on Friday afternoon. The Earl of Shaftesbury, K.G., President of the society, took the chair; supported by the Rev. H. W. Webb Peploe, B.A., the Rev. Murray Mitchell, D.D., Mr. R. N. Fowler, M.P., Admiral Fishborne, C.B., Rev. S. C. Ewing (Alexandria), Rev. Gavin Carlyle, and Rev. H. Jones, &c.

Prayer having been offered by the Rev. W. WINGATE.

The Rev. GAVIN CARLYLE read the report, which gave a comprehensive sketch of the missions in Turkey and Persia, connected with the different American Boards. The mission in the East was commenced in Palestine in 1818, and at Beirut in Syria in 1823, and at Constantinople in 1832 amongst the Armenians. Strong efforts were from time to time made for their expulsion, but Lord Stratford De Redcliffe obtained pledges from the Sultan for their protection, and that of their Armenian converts, who were much persecuted, and eventually formed themselves into a separate Protestant Church. Various other missions were originated in Greece, Syria, and among the Nestorians of North Persia. The Syrian mission at Beirut had issued a most accurate printed translation of the Arabic Bible, which was read now and studied by Mahomedans in all parts of the world. The mission in Turkey was separated into four branches, each with a large staff of missionaries, native pastors and teachers, particulars of which were given in the report. In all those parts, which the society was intended to aid, there are about thirty principal or central stations, with five colleges for imparting a liberal general education, besides many theological colleges, about 400 out-stations, 121 churches, besides many other buildings used, 85 American ordained missionaries, eight medical missionaries, 128 female missionaries, including the missionaries' wives, 78 native ordained pastors, 156 native preachers, who have been regularly trained but have no settled charge, 603 native teachers, and 78 other native helpers—altogether about 900 natives employed in active Christian work. The number of communicants is about 10,000, and of adherents probably 50,000. Surely when the extent and blessing of the work is considered, on which the future of Turkey must very much depend, a much deeper interest might be shown by the Christians of England, and much more should be done by them. It would be a small thing for England and Scotland and Ireland to devote at least £10,000 or £20,000 a year to help in this great work, which has been so admirably arranged and managed, and which has been conducted with so much self-sacrifice and spiritual devotion. Many young men and women, who had the brightest prospects in

their own country, have laid down their lives for the cause of Christ in Turkey—maintaining the light of God, not only by their word, but by their holy and consistent lives, in the midst of the surrounding deepest moral darkness. There are other agencies in Turkey and Egypt—as Miss Whately's school at Cairo, the British Syrian School at Beirut, the Scotch work in the Lebanon and town, and Mrs. Watson's work there, which your committee has aided from time to time, and in all of which it takes a deep interest. During the year the committee had received the most cordial co-operation from the Board of Commissioners for Foreign Missions at Boston, and the other boards of the American Churches. As a proof of this there has been the visits of several able missionaries. Messrs. Herrich and Bartlett in August to Scotland, and Dr. Jeffries in October to various parts of the United Kingdom, and now of Mr. Ewing, by means of which visits much interest has been excited, and various auxiliaries have been revived. The effect of these visits of missionaries, and of recent efforts, begin to tell more and more, and, it is hoped, will lead to a great improvement during the present year. Let us earnestly pray to God that He may bless more and more the labours of those engaged in this great work, in a country so benighted and oppressed, but of such deep interest to every Christian heart; and that He may prepare the way through the leavening power of the pure Gospel—not only preached by many hundreds, but circulated far and wide by colporteurs, in all the languages used—for that brighter day when the Mahomedan aggression will be broken, the idolatry and superstition of the nominally Christian Churches disappear, and those beautiful and fertile countries be blessed with peace and with prosperity, arising from spiritual regeneration. In conclusion, they would call attention to the famine in North Persia and Koordistan. They have been able, since the beginning of the year, to collect some £700, which has been forwarded to the American missionaries at Oromial and Van—except £57 sent to Captain Everitt, British Consul. They have cordially thanked the Press for the assistance which it has kindly given them in this matter; but the amount raised by themselves, by Lady Strangford's Committee, and others, falls very far short of the terrible requirements of the case. Thousands are still perishing from hunger, and the most harrowing scenes are witnessed. They hope that many more will be induced to send relief to the perishing, and there is no better channel than through the missionaries, who have the confidence of all for their integrity, fairness, and large Christian sympathy.

The Rev. H. JONES (Secretary) presented the financial statement, showing the total receipts (including special contributions) to have been £3,909 2s. 2d., and the expenses £3,704, leaving a balance in hand of £205.

The Rev. H. W. WEBB PEPLOE, in moving the adoption of the report, said there was an old Latin saying, *noblesse oblige*, which all men should consider, for it spoke the great truth that where men had received special prerogatives and privileges they had incurred corresponding responsibilities. In that respect the English Church and nation had great responsibility, and all parts of the world were looking to them for help. None had a greater claim on them than those Eastern peoples, over whom England had taken a peculiar responsibility in connection with the Turkish protectorate. One of the great objects of the Berlin Treaty was stated to be to give religious freedom to every man, and it was incumbent on those who possessed the Gospel to avail themselves of that special protectorate to give the Gospel to those people.

The Rev. Dr. MURRAY MITCHELL seconded the resolution. Having repeatedly visited Egypt, he had been an eye-witness of the work carried on there by the American missionaries and by Miss Whately, and could testify to the value of the work, the wisdom with which it was carried on, and the blessings which had followed. It was a cause of sorrow to every Christian heart that tyranny and oppression had reigned for so many years in those lands. With regard to Mahomedanism, the most contradictory statements were made as to its progress and decay; but in Turkey it was certainly perishing. There was a mighty change going on in those Bible lands, and now, under the British protectorate, there was an opportunity for preaching the Gospel, if not to Mahomedans, to the Christian races, all over the Empire. The American missionaries were doing all they could to make known the pure Gospel, and they desired to see native churches independent of outside control. He had watched their work from the first feeble beginnings, and had seen the blessings poured out upon their labours, which were preparing the way for the foundation of a purer state of society. As Christians there was an imperative and present obligation upon them to sustain those missions. The Turkish Empire might break up at any time, and be followed by perfect chaos, and the opportunity of spreading the Gospel be lost to them.

The Rev. S. C. EWING, missionary from Alexandria, then addressed the meeting. For nearly twenty years he had laboured in Egypt, where the work was carried on at four principal stations, where missionaries were located, and at 35 outstations, scattered throughout that land.

In Upper Egypt they had railways running the whole length, and they could more easily carry on their work there. Most of the Copts lived in Upper Egypt, and although they did not direct their efforts more to them than to others, yet wide doors were opened to them among that interesting people who were the descendants of the Pharaohs. They were converted to Christianity ages ago as they said by the Apostle Mark. There was reason to believe that Peter and Mark preached the Gospel there. For centuries there had been a Christian Church in that land, but error crept in, and they became oppressed by the Mahomedans. Whole villages were martyred at that time, and many became Mahomedans to escape their fury. Some of the most degraded men in Egypt had been those highest in authority in that Church. But they had always had the Scriptures amongst them, and their right to them was not denied by their hierarchy. The work amongst them had been begun by the missionaries of the Church Missionary Society. The mission with which he was connected had nearly one thousand communicants, who would compare favourably with the same number in England or America. Many of them were real, earnest Christians, and in all their congregations a portion of the expenses was borne by the people. Wherever they had a congregation they had a school also, and in some places the people were paying all the expense of them. The Scriptures were read and explained in all those schools. Six native ministers had been ordained, and they were making an effort to train the young native men to go forth to preach the Gospel, impressing upon them that the conversion of Egypt was their own work. They were also beginning to direct their attention to missionary work in Africa as they thought that God was opening up the way for an extension of the Gospel there.

Their efforts had been successful in connection with the British Medical Temperance Association, with elementary and other schools, with training colleges and institutions of a similar character; 204 schools in London had been visited by Mr. Charles Smith, a number less than usual in consequence of the illness which terminated in his death. In the Navy there are, in consequence of the labours of Miss Weston, 7,000 registered abstainers, and 2,000 boys, while in the officers' branch there are not fewer than 158 members. Branches had been formed at several coastguard stations, and thirty-one civil branches. At home and abroad 30,000 copies of the *Naval Temperance News* and the *Temperance Record* had been circulated during the past year. After the Zulu campaign fourteen medals were presented to men on board the *Shah*, *Active*, and *Tenedos* for having kept the pledge unbroken. The naval branches had contributed £71 17s. to the funds of the society during the year. Mr. Samuel Sims had visited and formed societies in most of the garrisons and outlying forts. At these meetings 500 persons have signed the pledge, and 1,000 additional members are reported from the various regimental pledge-books. In the London garrisons 820 pledges had been taken, 400 honorary bars had been presented in India to the men who had been faithful during the Afghan campaign. The number of abstainers in the Indian Association was 8,249. Reference was made to the successful lecturing campaign of Mr. Gough, to the festival at the Crystal Palace, to the forthcoming congress to be held at Brussels in connection with the International Temperance Commission and the opening of the National Temperance Publication Depot. The total income for the year had been £7,045 5s. 11d., including £3,176 3s. 8d. in subscriptions and donations, and £245 from four legacies. The balance in hand at the close of the financial year was £280 16s. 9d. An additional capital of at least £500 would, it was stated, be required for the publication depot. The Chairman, the Bishop of Bedford, a teetotaler, claimed to have seen a great change effected in the habits of society from one class leaving another, and dwelt on the beneficial influence of workmen's clubs and cocoa-houses. In the improvement of workmen's homes also he believed they would find a very valuable aid, especially when the women were bad cooks and sent their husbands out to get their meals. The Rev. Dr. Grosart dwelt eloquently on the defeat sustained by the licensed victuallers, who six years ago had resolved to vote against every one who dared to fight side by side with Sir Wilfrid Lawson. As a minister of the Gospel—for he disowned the title of clergyman—he asked why England should be behind the Colonies or the United States in the matter of drink. Mr. C. Kegan Paul had the audacity to find fault with the bishop, who had referred to the good done by the higher classes to the lower; whereas, he maintained, temperance had been originated by the working classes, and had now risen to be a stream that was carrying all before it. Dr. John Thompson represented efficiently the medical profession, speaking, however, more as a moralist than as a man of science. As Mr. Paul had said, Dr. Thompson also said that as teetotalers they enjoyed life more than other people. The Rev. J. R. Wood, as a Baptist minister, said he knew no pleasanter duty than to attend a temperance meeting; and he gained a cheer as he told us up to four years ago he conscientiously took wine, believing that he could not do his work without it. He, however, heard Sir Henry Thompson's speech in Exeter Hall, and Sir Henry had opened his eyes; and then the speaker gave from his own experience one or two thrilling illustrations, with an energy and power which elicited immense applause. Mr. John Andrew, of Leeds, also followed with personal experiences, as early in life he had read Benjamin Franklin's lecture on "Malt," and in time became a teetotaler, and a teetotaler he had been since 1830. Colonel Anderson and the Rev. Peter Thompson followed, retaining the attention of the meeting to the last. For one thing, it is hard to tire a teetotal audience. The more they hear the old, old story, the more they like it. Naturally, also, they never weary to hear of a cause which is winning fresh victories every year.

those people in Christianity had laid the foundation of true liberty, independence, and religious freedom, and they deserved the utmost support that could be given to them; for they would prepare the way for that great day when light and liberty would return again to those fairest portions of the earth.

The Rev. W. WINGATE pronounced the benediction, and the meeting closed.

NATIONAL TEMPERANCE LEAGUE.

In spite of the multiplication of Temperance Societies, the National Temperance League still maintains its well-won pre-eminence, and on Tuesday nearly filled Exeter Hall with its friends and supporters, and the applause with which Mr. Robert Rae was received when he rose to read his report was an indication that his services, long continued as they are, are as much appreciated as ever, while not a little harmonious variety was given to the proceedings by the excellent performances of the Temperance Choral Society, under the leadership of Mr. Birch. There was, as was natural, a good deal of cheering whenever reference was made to the name of Dr. Richardson, while the hope expressed as to future legislation in consequence of the character of the new Parliament was heartily applauded. The report stated that the operations of the society during the year had been on an extended scale in connection with the British Medical Temperance Association, with elementary and other schools, with training colleges and institutions of a similar character; 204 schools in London had been visited by Mr. Charles Smith, a number less than usual in consequence of the illness which terminated in his death. In the Navy there are, in consequence of the labours of Miss Weston, 7,000 registered abstainers, and 2,000 boys, while in the officers' branch there are not fewer than 158 members. Branches had been formed at several coastguard stations, and thirty-one civil branches. At home and abroad 30,000 copies of the *Naval Temperance News* and the *Temperance Record* had been circulated during the past year. After the Zulu campaign fourteen medals were presented to men on board the *Shah*, *Active*, and *Tenedos* for having kept the pledge unbroken. 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A vote of thanks to the chairman was also moved by the Rev. W. WINGATE, and seconded by the Rev. J. G. TIPPER.

The CHAIRMAN, in responding, said that what Mr. Ewing had stated must stimulate their interest in those missions. Although he had spoken mainly about the work in Egypt, that was but a sample of what was going on over the whole of Turkey. The American missionaries had, he believed, been raised up by God for a special work, and they were a noble body of men. They had been tried and tested in many ways, and three British ambassadors had borne testimony in their favour. It was very important who was to be sent to Constantinople as ambassador at the present time, when great issues and interests were at stake, which would be promoted or retarded according to the character of the man selected. What had been done by the American missionaries to advance

Congregational Union of England and Wales.

FORTY-EIGHTH ANNUAL MEETING.

Chairman—Rev. S. NEWTH, D.D., Principal of New College. MONDAY, MAY 10.—THE ANNUAL BUSINESS MEETING will be held in the MEMORIAL HALL at 6.30 p.m. Tea will be provided in the Library at 5.30 p.m.

The Report for the Year will be submitted, the Chairman Committee, and Officers elected, and new Standing Orders affecting the election of the Committee, and the powers of the Committee in voting money towards the expenses of the Autumnal Meetings proposed.

TUESDAY, MAY 11th.—The ASSEMBLY will meet in WESTMINSTER CHAPEL at 9.30 a.m.

After a brief devotional service, the Inaugural Address will be delivered by the Chairman. Resolutions will then be submitted in the following order:

1. The Rev. E. R. Conder, M.A., will move, and the Rev. Edward White will second, a resolution touching changes in the ministry of the churches caused by death, and the call to young Christian men for consecration to ministerial service.

The Rev. J. C. Harrison will be asked to lead the Assembly in special prayer on the subject of the above resolution.

2. The Rev. Wm. Hewgill, M.A., will move, and the Rev. J. Marsden, B.A., will second, a resolution on Congregational and District Organisation, for the support of the Church-Aid Society.

3. The Rev. C. J. C. New will move a resolution on Lay Preaching in the Congregational body.

4. The Rev. E. Mellor, D.D., will move, and J. Carvell Williams, Esq., will second, a resolution on the recent Parliamentary Elections.

FRIDAY, MAY 14.—THE ASSEMBLY will meet in the MEMORIAL HALL, at 10 a.m. After praise and prayer, the following order will be observed:

1. Report of Reference Committee on questions referred to it.

2. The Rev. John Hutchinson will move, and Spark Evans, Esq., second, a resolution on the Centenary of Sunday schools.

3. The Rev. Wm. Roberts, B.A. (Notting-hill), will read a Paper on the Congregational Ideal, compared with the actual life and work of Congregational Churches.

4. The Rev. W. M. Statham will move, and the Rev. Alfred Rowland, LL.B., will second, a resolution on the claims of the Colonial and Irish Evangelical Societies.

The express terms of the resolutions will appear in the programme supplied to members on the days of meeting.

The Rev. T. Jones, formerly of Swansea, and the Rev. W. H. Lawrence, of Melbourne, are expected to be present as representatives of the Congregational Union of Victoria, and to address the Assembly on Tuesday morning.

The Galleries of Westminster Chapel and the Memorial Hall will be open to visitors, the Body of the Chapel and Hall being reserved for members.

Westminster Chapel, St. James's-street, Westminster, is within ten minutes walk of Victoria Railway Station, and five minutes from the St. James's-park Station of the Metropolitan District Railway.

ALEXANDER HANNAY, Secretary.

Memorial Hall, May 4, 1880.

The Religious Tract Society.

EIGHTY-FIRST ANNIVERSARY.

THE PUBLIC MEETING will be held on FRIDAY EVENING, May 7th, at Exeter Hall. The Chair will be taken at Half-past Six, by Sir CHARLES REED, LL.D., and the following Gentlemen are expected to address the Meeting:—Right Rev. the BISHOP of RANGOON, D.D., Rev. EVERARD, M.A., of Wolverhampton, Rev. C. H. SPURGEON, Rev. W. F. MACKAY, M.A., of Hull. Tickets for Reserved Seats may be had on application to the Secretaries, 56, Paternoster-row, London.

SERMONS

THE ANNIVERSARY SERMONS will be preached as follows:—On Sunday Morning, May 9th, 1880. By the Right Rev. the BISHOP of RANGOON, D.D., in Christ Church, North Brixton. Divine Service to commence at Eleven o'clock.

On Friday Afternoon, May 21st, 1880. By the Rev. GORDON CALTHROP, M.A., Vicar of St. Augustine's, Highbury, at St. Mary Aldermanbury, Queen Victoria-street, E.C. Divine Service to commence at a Quarter-past One o'clock.

And on Sunday Morning, May 30th, by the Rev. HENRY ALLON, D.D., at Allen-street Congregational Church (close to Railway Station, High-street, Kensington). Divine Service to commence at Eleven o'clock.

On Thursday, May 29th, a Public Breakfast, in connection with the Foreign Missionary Work of the Society, will be held in Cannon-street Hotel, at 9 o'clock a.m., when Sir HARRY VERNEY, Bart., M.P., will preside. The Rev. A. MEILLE, of Florence, COL. EMILE GAUTIER, of Geneva, Pasteur DARDIER, of Geneva, Pasteur JAULMES COOK, of Lausanne, and other Friends of the Society are expected to be present and to speak. Tickets, 2s. 6d. each, may be had from 56, Paternoster-row, or 164, Piccadilly.

SAMUEL MANNING, LL.D., LEWIS BORRETT WHITE, M.A. { Secretaries.

London Missionary Society.

ANNIVERSARY SERVICES, MAY, 1880.

SABBATH, MAY 9.—SERMONS in the various Metropolitan Chapels.

MONDAY, MAY 10.—Morning.—Prayer Meeting, for one hour, in the Board-room of the Mission House, Blomfield-street, specially to implore the Divine blessing on the several Services of the Anniversary, at Ten o'clock, when the Rev. T. H. Clark, from Jamaica, will deliver a brief Address.

2. Afternoon.—The Annual Meeting of Directors will be held at the Mission House, Blomfield-street, at Three o'clock.

WEDNESDAY, MAY 12.—Morning.—In Christ Church, Westminster-bridge-road (Rev. Newman Hall's). The Annual Sermon will be preached by the Rev. Donald Fraser, D.D., Moderator of the Synod of the Presbyterian Church of England. Service to commence at Eleven o'clock.

2. Evening.—In Westminster Chapel, the Sermon to Young Men and Others will be preached by the Rev. J. Guinness Rogers, B.A. Service to commence at seven o'clock.

No Tickets required for the Sermons.

THURSDAY, MAY 13.—Morning.—The ANNUAL GENERAL MEETING of the Members of the Society will be held in Exeter Hall, to appoint a Treasurer, Secretaries, and Directors; and to receive the Annual Report, with Audited Accounts. The Chair will be taken at Ten o'clock by JOHN KEMP-WELCH, Esq., J.P., Treasurer of the Society.

The following gentlemen, with others, will take part in the proceedings:—Rev. Dr. ALLON, Rev. EUSTACE CONDER, M.A., Rev. S. McFARLANE, Missionary, returning to New Guinea; Rev. J. RICHARDSON, Missionary from Madagascar; Rev. F. TRESTRAIL, Chairman of the Baptist Union; and S. D. WADDY, Esq., Q.C.

Tickets for the meeting at Exeter Hall may be obtained at the Mission House, Blomfield-street, London-w.

ROBERT ROBINSON, Home Secretary.

Mission House, Blomfield-street, April 29, 1880.

Twelfth Triennial Conference of the Society for the Liberation of Religion from State Patronage and Control.

THE CONFERENCE will be held on THURSDAY and FRIDAY, the 10th and 11th of JUNE, 1880, at the CANNON-STREET HOTEL, LONDON. The PUBLIC MEETING will be on FRIDAY EVENING, JUNE 11th, at the METROPOLITAN TABERNACLE.

Delegates may be appointed by Branches or Local Committees of the Society; by the Subscribers in any place; by meetings publicly convened, and by public bodies.

Subscribers may appoint Delegates, either at a meeting (public or private), or by their signatures.

Public bodies include denominational Unions or Associations, and political or ecclesiastical Societies which embrace objects cognate to those of the Society.

Meetings include meetings of Congregations, whether in connection with services or not.

Full particulars respecting appointments—which should be sent in before the 31st of May—may be had of "THE SECRETARIES," 2, Serjeants'-inn, Fleet-street, London.

Congregational Church-Aid and Home Missionary Society.

THE ANNUAL MEETING of this Society will be held in the MEMORIAL HALL, Farringdon-street, on TUESDAY EVENING, the 11th, at Half-past Six o'clock.

The chair will be taken by HENRY LEE, Esq., M.P.

The meeting will be addressed by the Revs. R. BRUCE, D.D., of Huddersfield; H. H. CARLISLE, LL.B., of Southampton; and S. PEARSON, M.A., of Liverpool; and A. COMMON, Esq., J.P., of Sunderland.

A. HANNAY, Hon. Sec.

EDWIN J. HAETLAND, Sec.

THE NONCONFORMIST AND INDEPENDENT.

Congregational Total Abstinence Association.

MAY MEETING ARRANGEMENTS, 1880.

ANNUAL BUSINESS MEETING. MEMORIAL HALL, Farringdon-street, MONDAY, MAY 10, at 7.30. EDWARD BAINES, Esq., of Leeds, President, in the chair.

ANNUAL CONFERENCE. WESTMINSTER CHAPEL LECTURE HALL, TUESDAY, MAY 11th, at 2.30. SAMUEL MORLEY, Esq., M.P., Treasurer, in the chair. Short addresses by Dr. Ridge, R. M., and F. Smith, Esq.s, on Temperance Societies and Bands of Hope in connection with our Churches, to be followed by a general discussion.

N.B.—On TUESDAY lunch will be provided for members at 2 o'clock at Westminster Chapel Rooms. Non-members may be supplied with lunch tickets on application to the Hon. Secs. on or before MAY 5th, at Three Shillings each. No tickets can be sold on the day of the meeting.

GEO. M. MURPHY,
8, Finchley-road, Walworth, S.E. { Hon. Secs.
G. B. SOWERBY, Jun.,
45, Great Russell-street, W.C.

Colonial Missionary Society.

THE FORTY-FOURTH ANNUAL MEETING will be held in the KING'S WEIGH HOUSE CHAPEL, Fish-street-hill, London, E.C., on FRIDAY, MAY 14th, 1880.

The Chair will be taken at 7 p.m. by P. S. MACLIVER, Esq., M.P. Addresses will be delivered by Rev. Thomas Jones (Melbourne); Rev. W. Williams (Canada); Rev. E. White (Kentish-town); Rev. J. C. Mackintosh (Port Elizabeth, Cape Colony); Rev. W. H. Lawrence (Carlton, Victoria); Jas. Spicer, Esq., J.P., and others.

W. J. H. FIELDEN, Secretary.

Christian Vernacular Education Society for India.

THE TWENTY-SECOND ANNUAL MEETING will be held on MONDAY, the 10th of MAY, 1880, in Steinway Hall, Lower Seymour-street, Portman-square.

The Right Hon. the Earl of SHAFESBURY, K.G., will take the Chair at Three o'clock. p.m.

Speakers—Right Rev. the Bishop of Rangoon, Lord Balfour of Burleigh, General Robert MacLagan, from Bengal, Rev. R. Macdonald, M.A., from Madras, Rev. R. Stothert, M.A., from Bombay, J. S. Haig, Esq., Principal of the Society's Training Institution at Ahmednugur.

Offices: 7, Adam-street, Strand, W.C.

THE SIXTY-FOURTH PUBLIC ANNIVERSARY of the PEACE SOCIETY will be held in FINSBURY CHAPEL, MOORFIELDS, on TUESDAY evening, MAY 14th, 1880.

The chair to be taken by HENRY PEASE, Esq., at half-past six o'clock. Doors open at six o'clock.

The meeting will be addressed by J. F. B. Firth, Esq., M.P., Alfred Illingworth, Esq., M.P., Arthur Pense, Esq., M.P., Henry Richard, Esq., M.P., Samuel Plimsoll, Esq., M.P., and other gentlemen.

Irish Evangelical Society.

THE ANNUAL MEETING will be held in the MEMORIAL HALL, on WEDNESDAY, MAY 12.

Chair will be taken at Seven o'clock by Sir CHAS. REED, M.P. Addresses will be delivered by the Revs. Dr. MACAULAY, J. JACKSON WRAY, W. FOX, of Cork, and S. J. WHITMEE, F.R.G.S., of Dublin.

British Society for the Propagation of the Gospel among the Jews.

THIRTY-SEVENTH ANNIVERSARY.

THE ANNUAL SERMONS will be PREACHED on SUNDAY EVENING, MAY 9th, in PARK CHURCH, GROSVENOR-ROAD, HIGHLIGHT NEW-PARK (Rev. Dr. EDMOND'S), by the Rev. Dr. SINCLAIR PATERSON. Service to commence at Half-past Six o'clock.

ON THURSDAY EVENING, MAY 13th, in the WESLEYAN CHAPEL, PRINCE OF WALES-ROAD, N.W., by the Rev. W. H. RULE, D.D. Service to commence at Seven o'clock. During the service a Jewish convert will be baptized.

THE ANNUAL MEETING will be held on TUESDAY EVENING, MAY 11th, in NEUMEYER HALL, Bloomsbury Mansion, Hart-street, New Oxford-street (near Mudie's). The chair to be taken by the President, W. G. HABERSON, Esq., at Half-past Six o'clock. The Revs. ALEXANDER MACEWAN, D.D., WILLIAM WINGATE, H. A. STERN, W. FULLER GOOCH, E. S. BAYLIFFE, B.A., of Bristol, and other gentlemen will take part in the proceedings.

Old Bethnal-green-road Church and Mission.

BUILDING APPEAL.

THIS earnest evangelistic work has been carried on since the year 1857, in three centres of operation in one of the more crowded portions of Bethnal-green. Local improvements, allowing no compensation, have already deprived the church of two of these centres, and must involve the speedy surrender of the other. The onerous undertaking, on behalf of which this appeal is made, has in this way been forced upon a working class church, in order to the preservation of this useful agency.

The following facts in relation to the work are appended: At the religious services large numbers of habitual neglecters of public worship have been brought under the sound of the Gospel with important and widely extended spiritual result.

In the Sunday school 700 children are under religious instruction, who are taught by 48 teachers, the majority of whom have been brought to God through this agency.

In the Penny Bank 15,650 accounts have been opened, and £8,600 deposited.

Other agencies include a Sick Visiting Society, Band of Hope, Dorcas Society, &c.

To ensure the continuance of this work, a suitable building is now in course of erection. It will provide for the accommodation of 600 persons, with school provision for 500 children, and will be erected at a cost of £2,500, exclusive of lighting, heating, &c. Toward the expenditure involved in this very necessary enterprise somewhat more than £1,600 (including a grant of £150 from the "London Congregational Chapel Building Society") has been received or promised, and it may be stated that this upwards of £5 0 will come from within the limits of the congregation.

It is very strongly felt that this working class church should not be embarrassed in its varied operations by a burdensome debt; and hence this appeal is very earnestly made to the friends of Christian work for aid in securing the perpetuation of this useful organisation.

Donations will be gratefully received by the Pastor, the Rev. J. T. Bennett, 35, Southboro-road, South Hackney; by the Treasurer, Mr. R. Cooke, Arches-villas, Church-street, Stoke Newington; or at the Shoreditch Branches of the London and County Bank.

It is stated that this upwards of £5 0 will come from within the limits of the congregation.

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Missionary Meetings.

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THURSDAY, MAY 6, 1880.

THE EASTERN QUESTION.

It is plain already that the Berlin Settlement of the Eastern question is no settlement at all, and that the Sick Man's inheritance will occupy the anxious attention of the Liberal Cabinet almost as soon as they are seated in their chairs. The Berlin Treaty took no honest account of the fact that the Sick Man was a dying man, and that any arrangement based on the expectation that he would be able to administer decently any part of his possessions which might be left to him would speedily be defeated by his incurable stupidity, obstinacy, and utter incapacity to administer anything at all. It is part of the irony of fate, we suppose—at least, the Tories will call it so—that the fall of Lord BEACONSFIELD's Government has startled the Turks into the show of activity which the Tory Cabinet, after all that it had done for them, asked from them in vain. Neither threats nor entreaties from Sir HENRY LAYARD could move them, not even the rupture of diplomatic relations, and the summons to the English fleet. But the moment that their friends are displaced, and their enemies are in power, they wake up and begin to propose all manner of impracticable reforms. We even hear of the Turkish Parliament, and shall, no doubt, be astonished some day before long by the proclamation of a constitution, based on the most liberal Western ideas. But it is all too late. The seal of death is on the Sick Man's brow, and the task of distributing his inheritance will soon be cast on the European Powers; with Mr. GLADSTONE and Lord GRANVILLE at the Council-table instead of Lord BEACONSFIELD and Lord SALISBURY, and the friends of the Greeks, and the Bulgarians, and of the Armenians, and not of the Turks, masters of the field. It is singular, but most just, that the Liberal Government will, in all probability, have to deal with the final break-up of the Turkish Empire, and with the settlement of the profoundly difficult, but all-important, question, as to who is to occupy Constantinople in its room.

Towards the settlement of this question the well-known GORDON Pasha has contributed a most important pamphlet—important both from the high character, the genius, and the incomparable experience of the author, and from the weighty subjects which he discusses with the authority of an expert, and with the wisdom of a man who, beyond any other statesman of our time, has proved himself able to manage to good purpose both heathen and Mahomedan Orientals. GORDON Pasha's life, when it comes to be written, will be as full of adventure as an Eastern romance, and as rich in solid and fruitful achievement, though in distant and unknown fields, as that of any statesman of the day. In fact, he would be the man to govern Asia Minor if England were charged with the responsibility; he would soon "make the wilderness and the solitary place to be glad, and the desert to rejoice and to blossom as the rose." He has printed a pamphlet for private circulation, in which he boldly challenges the Berlin Settlement, and gives ample and conclusive reasons for reconsidering some of its most important articles. Of course while the Tory Government ruled he would have prophesied in vain; but now that Liberal leaders have the matter in hand, he not only can speak freely, but it is sure of very considerable sympathy with his ideas. They extend into the region of speculative politics, into which no responsible Minister is likely at present to follow him; but there is no saying how soon we shall be driven to consider the questions which he settles by anticipation, and then it will be well to

keep in mind the views of one so admirably qualified to form a sound judgment, and who has studied moreover the nature and bearings of his measures on the spot.

GORDON Pasha's propositions are tolerably sweeping. He evidently is not afraid of organic changes in the East; and if he had his way the curtain would soon rise on a new Eastern world. He holds that Russia made a great mistake, as far as her own interests were concerned, in proposing, in the Treaty of San Stefano, the creation of a single large Christian State south of the Danube, with a port on the Aegean. Such a State, he is confident, would soon become Russia's most bitter enemy, and would have formed a fatal barrier to her ambition; while he maintains that the diplomats at Berlin were really playing the Russian game by creating two smaller States. Russia discovered her mistake in time, and retraced her steps, allowing the Berlin Treaty to create the two Bulgarias, and so to prolong the death-agony of the Turkish Empire, and throw the struggling Christian populations inevitably on Russia for aid. In this we believe he is unquestionably and completely right. It has been the view of the Liberal party throughout that one strong Christian State would be a secure barrier against Russian advance towards the South; while the miserable division of that which is naturally one perpetrated by the Berlin Treaty perpetuates all the evils which we have been striving to mitigate, and renders a new arrangement in the near future imperative. We cannot doubt but that Mr. GLADSTONE's Government will watch anxiously for some fair opportunity to review and to reverse this disastrous policy, which is bearing precisely the fruits which were contemplated, and to place in the hands of a strong Christian State the northern line of the defence of Constantinople.

Constantinople itself GORDON Pasha would constitute a state under European guarantees. It is probably the only possible solution of the difficulty, at least until Greece is strong enough to occupy it; for to Greece it naturally belongs. The jealousies of the leading European states are so strong that a position so commanding as Constantinople will certainly not be suffered to pass into the possession of any of them; though we suspect that Germany and Austria have a secret understanding on the subject, and further, that the certainty that it will be opposed by the GLADSTONE Cabinet, is the cause of the irritation which Prince BISMARCK so conspicuously displays. It is amusing to see how dread of the Liberal policy governs his measures. Far from being effaced in Europe by the accession of the Liberals to power, England is the cause of dire commotion in every court on the Continent, and Prince BISMARCK has hastened to make ostentatious overtures to Russia, lest Russia, France, and England should be tempted into an alliance, and spoil the Austro-German game. "In vain is the net spread in the sight of any bird." Russia can never be so foolish as to be caught by so palpably selfish a manœuvre. The Emperor WILLIAM may be the Czar's best friend; but if Russian statesmen put any faith in effusive letters, as indicating the probable course of the CHANCELLOR, they richly deserve to be befooled in the sight of all the world. But Europe is becoming somewhat tired of Prince BISMARCK and his arrogant and ostentatious selfishness; he is rapidly playing away his great influence; at home and abroad his rule is awakening deep distrust, and that silent but determined opposition which is more formidable than open war.

With regard to the Asiatic and African provinces of the Empire, GORDON Pasha boldly proposes that France should take Syria and England Egypt, and manage them as well as they can. No doubt this would be a great immediate boon to Syria and Egypt, and the poor Egyptian peasants would feel a security and enjoy a prosperity to which they have been strangers for four thousand years; while Syria would again become the garden of the East. But at present it is useless to discuss these proposals. The Governments of France and England are not called upon to decide the momentous question whether they will assume this responsibility or no. It may be forced upon them, and soon. But the GLADSTONE Cabinet will need to see that it is very imperatively their duty, indeed, the only course open to them, before they will consent to saddle England with this heavy additional burden. Mr. GLADSTONE holds the opinion very strongly that England is overweighted already, and has very grave apprehensions of the probable result of her undertaking the government of a new satrapy. In this apprehension most thoughtful Englishmen will share; and yet it may happen that the burden will be forced upon us. When the final break-up of the Ottoman Empire takes place—and it is evidently impending—we may find ourselves compelled to undertake responsibilities which, if we were left to ourselves, we should peremptorily decline.

THE FALL OF LORD BEACONSFIELD.

THE "bloodless revolution" which has so suddenly and completely altered the balance of political power in this country, is naturally just now the subject of much discussion and moralisation. While the new Parliament is getting into working order there is little else to talk about; and on such a topic sophistry is sure to abound. The Tories had such an infatuated confidence in their leader's insight into the English nature, and in his power to manipulate it at his pleasure, that they were, as schoolboys say, "cock-sure" of the issue. And now, when they wake up from their dream to find the skirts of their majority so amazingly curtailed, they are so dazed by the result that, like the old woman of the nursery rhyme in somewhat similar circumstances, they can hardly believe in their own identity. Can it, then, be false that JOHN BULL is a plucky fellow, and rejoices, above all things, in a scrimmage? Has a spirited foreign policy ceased to charm? Does Russian insolence no longer exasperate us, or Russian aggression rouse us to martial ardour? Are we to look on calmly while India is swallowed up before our eyes? Of course a patriotic spirit cannot believe such dreadful issues to be possible; and therefore some other solution of the mystery must be sought. The country, it is said, being satisfied that Lord BEACONSFIELD's policy is now irreversible, has been somewhat wearied by the strain of attention to foreign affairs, and with a fickleness inevitable under a popular constitution has desired to give the other party a turn. But if misguided Radicals should presume to trifle with the glorious inheritance of ascendancy left to them by the mastermind of the age, we shall see once more a tremendous reaction, and Jingo redivivus will stir up the nation once more. Others again tell us that the working classes and the farmers expect from a Liberal Government fine weather, a better harvest, and plentiful money; and that should these expectations be disappointed, they will remember with regret and longing the statesman who gave them "peace with honour."

Amidst such maunderings it is refreshing to turn to the concise and pregnant common sense with which the "Conservative collapse" is traced to its real cause by an anonymous writer in the *Fortnightly Review*. It would be discourteous to discuss the questions of authorship where weighty reasons easily conceivable have suggested a *nom de plume*. But the article in question needs no name to give it authority, since it has that of manifest and almost self-evident truth. Though expressed with much courtesy, the summary of the situation as described by the writer is simply this—that it is not the collapse of a party, but the fall of a Minister. The Conservatism just rejected by the nation is not the Conservatism of PEEL, of WELLINGTON, or of CANNING. It is the original invention of one extraordinary man, who, by arts little short of witchery, has educated the stiffest and most stolid of historic parties into its acceptance. And herein, as the writer suggests, is the real consolation for genuine Conservatives. It is not *their* party that has been overthrown in the recent life and death struggle. Conservatism in the sense of love for old institutions, and faithfulness to old traditions even beyond the possibility of rational justification, is a strong characteristic of our race, and after every season of great legislative activity is likely, for an interval, to be the inspiration of the ruling powers. But, as "Index" shows in the article referred to, this love for what is old has usually given to Conservative foreign policy a quietness and repose entirely alien from the brag and bluster to which the last few years have accustomed us. That there is a future for the Conservative party no one doubts. But the "Young England Party" has become superannuated with its inventor. No one else can make it work.

At one of those City feasts, which some of us believe to be far too richly endowed, Lord CRANBROOK and Sir STAFFORD NORTHCOTE last week endeavoured to persuade themselves and their audience that "the enormous minority" which had supported them in the country comprised an altogether disproportionate share of intelligence and public spirit. Seeing how the City of London, "with its great commercial knowledge," had pronounced for them, Lord CRANBROOK was disposed to look for the cause of their defeat in an accidental wave of surface disturbance which left "the deep sea below undisturbed." He is not alone in such flimsy theories. Yet the aspect of the festive board before him might have suggested some very sufficient reasons why the City of London has of late years turned its back on its Liberal traditions. Its institutions have become incongruous with the times, and until they have been thoroughly reformed, the City will probably now remain a strong hold of stolid Toryism. But neither Lord CRANBROOK nor his puzzled colleagues need to be so

much perplexed by the open secret of the contrast between 1874 and 1880. As his lordship observed, the Tory vote has not diminished since the former year; on the contrary, it has been steadily increasing. But he failed to observe something that has not only diminished, but absolutely vanished; and that is Liberal indifference. It is notorious, but in consequence of the wilful blindness of our opponents, has to be reiterated again and again, that in 1874 the Liberals were not sufficiently in earnest either for union or exertion. It is needless to go back upon the causes of that indifference. We are still of opinion that the supporters of religious equality had just cause of complaint, and had good reason to fear that the principles they hold dear would continue to be treated with insufficient consideration. And what is it that has wrought such a revulsion and inspired such ardour now? It is neither a Burials Bill, nor the county franchise, nor land law reform. It is simply an intolerable loathing for the political immorality that has characterised our foreign policy, and a feeling that to leave power any longer in the hands of Lord BEACONSFIELD would be deadly treason to our common country. The one essential point on which all sections of Liberals agreed was that the man whom they regarded as a public danger should be dismissed from office. In our opinion, the occasion fully justified this concentration of aim. And, therefore, we hold that "Index" understands the recent change rightly when he regards it, not so much the collapse of a party, but rather as the fall of one man.

THE GLADSTONE ADMINISTRATION.

THE Ministry is now complete, and though it would be untrue to say that the Liberal party is unanimous in the approval of its composition, the feeling of satisfaction is so general and so decided that any slight expression of discontent may safely be left out of account. Nothing is more easy than for outside critics to take exceptions to the distribution of the posts, or to the preference given to some who are included over others who are left out. But if it be once admitted that in the present condition of the party it is impossible that all the available talents can be employed, it must be clear that no one can be a fair judge of the wisdom of the selection who is not acquainted with all the reasons by which it has been dictated. It is both curious and amusing to note the kind of talk which is current while a Cabinet is in course of incubation. National sentiment, personal preference, mere local prejudices, all are freely used, and it might seem as though it were far more important to consider these than to care for the wise administration of public affairs. It is hard enough work for a Premier to adjust the rival claims of the sections which are assumed to have a right to representation in the Cabinet; but if, besides this, he has to consider whether, in his appointments, there is sufficient recognition of the services which Scotland, or Wales, or Lancashire, has done to the common cause, the difficulties of his task would be endless. Perhaps, of all sections of the party, Evangelical Nonconformists might find the most reasonable ground of complaint if they were disposed to cavil. It is certainly a strange thing that, while they have contributed so largely to the victory, they have no share in the rewards. They have, however, gained a position which will make it impossible that any man should be excluded from the Cabinet simply because of his being a Protestant Dissenter. Even the *Spectator*, not ordinarily disposed to press Nonconformist claims, says, "The enormous majority of Nonconformists in England and Wales are orthodox, but the last man to rise to office seems to be an orthodox Nonconformist." This is doubtless an anomaly; but Dissenters have the consolation, which to them is sufficient, that "their views are fully represented in this Administration, if they themselves are not." Our contemporary is mistaken in supposing that the appointment of Sir HENRY HAVELOCK-ALLAN, as Surveyor-General of Ordnance, would "deeply gratify the Dissenters." If we were offended at all, we should not be propitiated by so miserable a sop as that. But what we desire is the triumph of a policy, and unless there were a conspicuous example of the neglect of a leading Nonconformist politician because he was a Nonconformist, we should not object to a Ministry which carried out our views because none of its members were of our company.

With these views as to the claims of our own section—a section which includes more than half the active workers in the Liberal party in the constituencies—we are not very tolerant of the small criticisms which have been passed on the composition of the Government. So long as it seemed doubtful whether advanced Liberalism should have a voice in the Cabinet, we felt that it was right to urge its just demands, and to point

out the miserable impolicy of ignoring them; but now that they have been conceded, and that the leading representatives of the left wing of the party have indicated their own acquiescence in them by accepting office, we have nothing more to say. We may feel that the Whigs have shown themselves true to the traditions of the party, and have, in some way or other, succeeded in appropriating a larger number of offices than their services or their numbers would justify them in expecting. We may think that some of the appointments might have been better arranged, and that we could have dispensed with some who have been promoted in order to make room for others who have been passed over. But these are trivial objections, and we must never forget that to satisfy our preferences would certainly have been to offend and displease some other section. What is important is that we should have men of true Liberal principle and proved administrative ability, and that the Government, as a whole, should be inspired by a true and noble purpose. With Mr. GLADSTONE at the head, there can be no doubt on the latter and most important point, and our confidence in his determination to make his second Ministry as fruitful of real good to the country as his former one, reconciles us partially, at least, to appointments the reason for which is not very apparent.

Of the Cabinet itself, there is not much to be said. There is no one in it, with the exception of Mr. Dodson, whose presence there is a surprise, though we might have expected to find some of them in different places. Lord HARTINGTON certainly was entitled to a choice of offices, and as Lord GRANVILLE resumed the administration of foreign affairs, it was natural that he should select the post of difficulty and honour as Indian Secretary, and there can be no doubt that his practical sagacity will enable him to win fresh laurels there. The selection of Lord NORTHBROOK for the Admiralty is contrary to Mr. GLADSTONE's avowed opinion, that, as a rule, the heads of the spending departments should be in the Commons, but it is understood that the departure from this principle, certainly a sound one, is due to the PREMIER's belief in the eminent qualification of the new First Lord for his office. With so able a Secretary as Mr. SHAW-LEFEVRE, the Admiralty will be sufficiently represented in the Lower House, while a rising politician will thus have a fuller training for the Cabinet office which must await him. The only reason for objection to Mr. Dodson is that the more moderate section of the party is sufficiently represented without him, and that his place might well have been filled by some outsider of superior claims. If Sir CHARLES DILKE had been admitted to the Cabinet in his stead, there would not have been too strong a representation of advanced Liberalism; or supposing that he had preferred his present position, there is more than one man of ability, at least, equal to that of Mr. Dodson, whose appointment would have been regarded with more general favour. There is a feeling that he was introduced in order to supply an additional element of moderation to counterbalance Mr. CHAMBERLAIN, and that such addition was altogether unnecessary. Why Mr. CHAMBERLAIN is in the Cabinet, and Sir CHARLES DILKE not, is a point which has troubled some newspaper critics much more than it has troubled those gentlemen themselves. There is no rivalry between them, and their positions have been accepted by both of them with a supreme regard to the public interest. We have no doubt that they will infuse into the Ministerial policy that element of strength and progress which earnest Liberals desire. Of course they are juniors, but a sagacious chief like the PRIME MINISTER will learn from them the views and feelings of what is unquestionably the strongest section of his supporters, and will pay them such respect as they deserve.

Mr. FORSTER's action as Irish Secretary we shall watch with some curiosity. The acceptance of the office shows no little magnanimity, which we fully recognise and admire, and we should regard the appointment with unmixed satisfaction but for Mr. FORSTER's known opinions on denominational education. It is to be hoped that he will eschew that thorny question; or if he is unwise enough to try and stir it up again, that some of his colleagues will insist that sleeping dogs shall be allowed to lie. Why the Marquis of RIPON is sent to India is a thing which, to quote Lord DUNDREARY, "no fellow can understand," unless he be acquainted with all the arcana of political life. Mr. MUNDELLA, as Vice-President of the Council, may be trusted to pursue an impartial policy in administration, and we hope also to give a new tone to a department where greater breadth of view, a more unsectarian spirit, and a practical judgment that will escape from the fetters of routine are urgently required. The same remarks apply to the Post Office, where Mr. FAWCETT is to

preside, and both these untried administrators have grand opportunities, of which we trust they will make such use as fully to justify the high hopes of their friends. Mr. OSBORNE MORGAN has received no more than was his due in being promoted to the office of Judge Advocate-General, and it would only be fair that he should be selected to introduce the Burials Bill, which will doubtless be one of the earliest measures of the Government. We have left one of the most noteworthy, and we fear we must add, one of the most questionable, appointments to the end. Sir WILLIAM HAROURT has rendered brilliant service to his party, which has gone far to blot out of recollection his unfortunate attack on Mr. GLADSTONE in 1875. It was impossible to deny him a place in the Cabinet, nor perhaps was it ever wished. For Home Secretary he has many admirable qualities, but we cannot suppress the fear that Sir WILLIAM's mode of dealing with deputations will be even worse than Mr. LOWE's, and may bring down upon the Ministry the same measure of unpopularity which that able, but somewhat impracticable, statesman incurred. Why one of our evening contemporaries should be so angry about the elevation of Mr. LOWE to the Upper House is a puzzle to us. He will do good service there, where he is much needed, and he can well be spared from the Commons. Looking at the arrangements altogether, we cannot but express our conviction that they are as efficient and satisfactory as could be anticipated. With such a Government we may confidently anticipate a new period of real reform.

The new Liberal Government has been duly installed, and many of its additional members have been down to Windsor to receive the formal sanction of the QUEEN, and to be installed as right hon. members of HER MAJESTY's Privy Council. Although the list looks complete and comprehensive, we see, with regret, that it does not include such men of mark and service as Mr. STANSFIELD, Mr. BAXTER, Mr. TREVELYAN, and Mr. WATKIN WILLIAMS, the two last-named having declined particular posts offered them. Two other conspicuous Liberals without office, Mr. LOWE and Mr. KNATCHBULL-HUGESSEN, it is announced, on authority, will be elevated to the House of Lords. Another prominent Liberal, Lord EDMOND FITZMAURICE, finds a new, interesting, and responsible sphere as British member of the European commission for the organisation of Eastern Roumelia, in succession to Sir H. D. WOLFF. The successor to Mr. LAYARD at Constantinople has not yet, it appears, been appointed.

The members of the new Cabinet have lost no time in taking counsel together. On Monday, and again yesterday, there was a Cabinet Council, and ere long we shall probably hear something of its decisions. None of them for the moment have seats in the House of Commons. But the delay will not be long. The writs have been issued, and to-morrow most of the members of the Government will be re-elected without opposition. The exception is to the HOME SECRETARY, who will have to fight for his seat at Oxford against Mr. HALL the local brewer, who sat in the last Parliament, and is not now likely to oust Sir W. HAROURT.

As will be seen from the letter of our Gallery correspondent, the new Parliament is being rapidly constituted; a large proportion of the members of the House of Commons have been "sworn in." The case of Mr. BRADLAUGH, who claims to make an affirmation instead of the customary oath, is proposed to be dealt with by reference to a Select Committee. In the event of the existing law not being applicable to such a case, a Bill will, it is said, be brought in to give the necessary extension to its provisions. This is as it should be. The House of Commons has nothing to do with the personal religious sentiments of its members. It is not a Court of Inquisition as to religion or morals. Mr. BRADLAUGH's claim to be admitted by the same formula as members of the Society of Friends is too reasonable to be denied. The *Record* is shocked at the idea of the admission into Parliament of "the disbeliever in a God, and in a future state of rewards and punishments." But the functions of Parliament are outside these questions, and our contemporary is only advocating a revival of obsolete tests, which scores of other members besides Mr. BRADLAUGH would decline to take.

Still more difficult problem confronts Lord RIPON and the GLADSTONE Government in Afghanistan. Although Ghuznee has been captured, it has not been found to be worth holding. But the Afghan chiefs have been defeated in every attack upon the British troops, and seem seriously disposed to come to terms with our Political Agent at Cabul, who has pledged his word that the occupying force shall not be withdrawn till a permanent arrangement has been concluded. It may be taken for granted that our Liberal Government will not sanction the partition scheme favoured by Earl LYTON, but there seems to be a chance that ABDUL RAHMAN, the legitimate heir to the Afghan throne, would be accepted generally by the Sirdars. He is a man of energy and capacity, disclaims Russian leanings, and declares himself favourable to a good understanding with the Indian Government. But he is not likely to consent to the dismemberment of his country, nor, probably, would the new British Government demand it. We hope this chance of a settlement and of our departure from Afghanistan, and opportunity of redeeming the national reputation will not be lost.

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of this society was held in Exeter Hall yesterday (Wednesday) morning, the Right Hon. the Earl of Shaftesbury, K.G., the President of the society, in the chair. His Lordship was supported by His Grace the Archbishop of Canterbury, the Lord Bishop of Gloucester and Bristol, the Lord Bishop (Designate) of Liverpool, Bishop Ryan, Bishop Perry, the Dean of Canterbury, Sir Charles Reed, M.P., Sir John Kennaway, M.P., Rev. Dr. Manning, &c., &c.

The proceedings commenced by singing the hymn—

"Light of those whose dreary dwelling
Borders on the shades of death,"

after which the Rev. C. E. B. Reed read a portion of Scripture, and offered prayer.

The Rev. WALTER J. EDMONDS then read the report, of which the following is an abstract:—

"It stated that the committee last year met their friends with the serious statement that, during the succession of three years, the expenditure had exceeded the receipts by £30,000.

At this moment when this condition of their finances pressed itself upon their notice they turned to their friends throughout the country with a special appeal, and that appeal, in spite of prevailing depression, was responded to in less than three months to the amount of £10,000.

Since then other sums had come in from distant quarters, as well as from some who were not able to contribute at the time when the appeal reached them, raising the sum thus specially given to £12,000.

This filled the gap caused by the falling off in the amount received under the head of legacies, which last year were £11,000 below the average of twenty years.

The committee entered upon their new year in much anxiety, raising the prices of many of their foreign editions nearer to the cost price, pressing the necessity of economy upon their agents, and looking to the Giver of all good for financial deliverance. That deliverance had come, and they now met their friends with the gratifying intelligence that the equilibrium between income and expenditure was once more restored.

"The total free income of the society for the year has amounted to £110,806 7s. 9d., as

against £96,426 11s. 5d. last year, and the amount received by sale of Scriptures at home and abroad was £99,734 16s. 4d., as against £106,168 15s. 10d.

The lessened receipts on purchase account were to be ascribed to the diminished ability to buy which marked the work last year both at home and abroad.

Thus the income of the society on account of the General Fund was £210,541 4s. 1d., and, adding the amount received for the Special Fund, £1,854 2s. 3d., for the Roxburgh Fund, £159 5s. 11d., and for the Paris Exhibition Fund (including the amount received for the sale of the châlet used at the Exhibition, and the land upon which it was built), £820 2s. 5d., the total receipts for the year had been £213,374 14s. 8d.

The total payments have been:—From the Bible house, £1,375,673; from dépôts abroad, 1,404,689 copies.

"In France not fewer than 72,000 copies were distributed by colportage alone, and the circulation by other means swelled the total to 110,000.

All these were circulated by sale. To introduce into this abstract particulars of these journeys was impossible, but the impression they made upon the mind of the reader was that a process of gradual enlightenment, and here and there of rapid progress, was going forward. This was especially true of the southern districts of France. There the colporteurs bear almost universal testimony to an awakening desire for the Gospel.

"This was the fiftieth anniversary of the establishment in Germany by the society of a distinct agency. Dr. Pinkerton was appointed in 1830, and although for a quarter of a century before that the society had done much to quicken the zeal of others, and to provide them with funds, it was not till 1830 that the work could be said to have struck root in the soil of Germany itself. In 1830 the society's issues were under 450,000 in all the world; this year they were three-fourths of that number in Germany alone. In 1830 they had no colporteur in Germany, now there are sixty, and the Continental circulation had increased fourteenfold.

"Three causes were at work in Austria last year to lessen the circulation of the Scriptures in comparison with that of the two preceding years. The first cause was one for thankfulness—the cessation of war; the second was for sympathy—the spread of distress in the land; the third was a matter of economy—the increased scale of prices. The circulation reached was 116,000, the lowest for many years.

"In Italy the committee had the pleasure

to report a total of 56,000 copies, an increase of 6,000 upon last year's result, and, that, too, in a year of bad harvests, of terrible inundations, and of universal snowstorms blocking up the roads. Whither, then, had these copies gone? The answer was—they had gone into remote villages, into small towns, into the hands of the poor, the simple, the laborious. They had been carried thither upon the shoulders of men as simple and

as laborious as themselves. More than three-fifths of the circulation had been thus disposed of, and no man could read the journals of these itinerant labourers without feeling that they had been, and still were, the very truest evangelists at work in that land. The circulation in Spain was 39,000, as against 54,000. In Portugal the total number of copies circulated was 5,806, as against 8,238 in 1878.

"In the Madras Presidency 87,300 copies were circulated by various agencies, of which 48,695 copies were sold by colporteurs. During the year more than 60,000 persons came out from Hinduism and united themselves to the Christian Church, and nearly every Missionary Society in the Presidency received a greater number of converts than in any previous year. This had largely increased the demand for Scriptures. In both the remaining Presidencies increased efforts to spread the Word of God were made by the respective auxiliaries, and attention was given to the important work of revising and improving the great master versions, as well as providing for the aboriginal people, many thousands of whom were now found pressing into the kingdom of heaven. The Calcutta Auxiliary reports a circulation of 53,453 copies, and the Bombay a total of 9,185 copies.

"From Australia free contributions had been received towards the society's work of over £3,000. Canada, New Brunswick, Nova Scotia, Prince Edward's Island, and Newfoundland, rival the large gift of Australia. New Zealand sends £563, South Africa £760. The native churches of the West Coast prove their vitality, and claim their share in the Bible, by sending a free gift of £200.

"On the other side of Africa Bishop Steere and others were proceeding with the translation into the Suaheli. This was an urgent work. If African kings and chiefs were called upon to hold the balance, and weigh Roman Missions against Protestant Missions, the Bible Society might yet be blessed to turn the scale by throwing into it a translation of the Word of God.

"During the year the society had lost by death four of its Vice-Presidents—Lord Lawrence, Bishop Baring, Mr. John Remington Mills, and, lastly, the much-lamented Dr. Raleigh, of Kensington. The office of Vice-President had been offered to and accepted by the Bishop-Suffragan of Bedford, Bishop Barclay, of Jerusalem; Dr. Newth, the Principal of New College, St. John's-wood; Sir Charles Reed, M.P., Chairman of the School Board for London; and the Hon. A. Leslie Melville, and Bishop Steere, of Zanzibar. None of the society's Honorary Life Governors had died during the year. The committee had added to the list the names of four gentlemen who had for many years rendered essential service to the society—Messrs. J. Hampden Fordham, Henry Roberts, William Coles, and Theodore Harris. They had also added to the list the name of Capt. the Hon. H. M. Jones, V.C., their honorary agent at Christiana.

"The past year had been, in one respect, a year of painful change. For nearly twenty years in one case, and for more than a quarter of a century in the other, the names of Mr. Jackson and Mr. Bergne had been familiar as the able and faithful and loyal servants and fellow-servants of the committee in the Gospel of our Lord Jesus Christ. For some time the committee had endeavoured to lighten the labours, which they prized so highly, of their elder secretary, and had provided for him a fellow-labourer, both able and affectionate, in the person of the Rev. Charles E. B. Reed, an arrangement which had proved, in the light of more recent events, most advantageous to the best interests of the society. But while they thus prolonged the service of one valued secretary, his colleague, Mr. Jackson, was led, in the month of October, happily for less serious though important reasons, to prepare the committee for his resignation, which was followed almost at once by a similar announcement on the part of Mr. Bergne. The vacancy caused by the resignation of Mr. Bergne was at once filled by the appointment of the Rev. Chas. E. B. Reed, M.A., formerly Scholar of Trinity College, Cambridge, who had for five years fulfilled with great efficiency the duties of assistant secretary. During these five years Mr. Reed had become well known in person to some, and by correspondence to all the society's agents, and had entered upon his duties with the best wishes and prayers of all who take part with him in the administration of the Bible Society's work."

The Archbishop of CANTERBURY, who was received with loud applause, said: My lord and my Christian friends—it is a great satisfaction to me, if I may venture to say so in this age of much indifference and of compromise, to stand in the presence of an assembly which is united under your presidency in the maintenance of a great truth. The age is tired of negations—(applause)—the age is tired of attempts to bring men together who have nothing in common. We thank God we have in common our faith in the Book of Life. (Applause.) We are united here together to-day to proclaim our allegiance to the God who has given us that Book. We believe that on the precepts and principles contained in that Book is built the civilisation, not only of his Christian country, but of the world. (Applause.) We thank God that that Book is now freely circulated throughout the world, and we look for the most blessed results in the real civilisation

and elevation of the human race through that best gift of God to man. My lord, if I may venture to say so in your presence, and, unfortunately, you are growing old, and there is no danger of spoiling you now by a few words of praise—(laughter)—if I may venture to say so, that is an additional satisfaction that we meet in this great hall for this great purpose, under the presidency of one who, through a long life, has made the Bible of truth the guide of his political and public life—(loud applause)—and who, by an unflinching adherence to that which is the joy of his own heart, in all his public dealings has been able to win the confidence of his fellow countrymen—even of those who at one time were most opposed to the efforts which he has made for the good of men. My lord, I believe that the work in which we are engaged of circulating the Scriptures of truth is the best mode of preserving the human race from the degradation which ever since the Fall has been ever pressing it downwards; and if we are to join with the philosophers in the desire to elevate the human race, we know a more excellent way than they of accomplishing that great object, and we turn to the Scriptures which we desire to circulate as the best mode of elevating, improving, and civilising mankind. A great cry has gone up in this generation for the unity of Christendom; we hear a great deal about it on all sides, and we all pray for it, though there may be different views of how a unity of Christendom is to be maintained. Christendom is a word that has a noble ring about it; there is something grand in the notion that throughout all these countries of the world which you have heard described in this day's report there are Christian men and women. We could almost pardon the old popes amidst all their error for the testimony which they raised that there was such a thing as Christendom apart from the divisions of Christians. We have too much amongst us the feeling "I am of Paul, and I of Apollos, I of John Wesley, and I of Whitfield." I thank God that we are of Christ. (Applause.) A modern philosopher will take in his hand a piece of chalk, and will try, by examining it, and analysing it, and explaining its constituent elements, to let you understand what were the first elements out of which the world was created. Let us take one chapter of some one epistle, some one undoubted epistle of St. Paul, and resolve it into its first elements, and we shall find there, written within thirty years of the death of the Lord Jesus Christ, that primitive Christianity which we desire to circulate throughout the world—(applause)—simple in its elements, clear and intelligible to all men, requiring little human gloss to make it understood, finding its way into the hearts and consciences of men, though some tell us that the Bible is too difficult to place in the hands of uninstructed men that they may learn its doctrines for themselves by the grace of God. Now, this unity of Christendom which men yearn for is, I say, better to be obtained by the circulation of the Scriptures than by any other means. (Hear, hear.) Have you not heard in the report to-day that even amongst those old churches which in former days were very antagonistic to the circulation of the Scriptures there are signs that they are ready to welcome your society in its efforts to diffuse these Scriptures amongst their people? What a remarkable fact is that which we are told of the great empire of Russia and of the Holy Synod of the Russian Church being willing that the Scriptures should be circulated amongst its people. I am afraid to mention Cyprus in these excitable days—(laughter)—but I am glad to hear that there is some real work doing, and that with the consent of the Archbishop of Cyprus, amongst the Greek and even the Turkish population of that happy or unhappy island. Men talk of the unity of Christendom sometimes as if it was only to be attained by the uniting together of Oriental people with ourselves at home. I should be glad, indeed, if all the varied sects, almost as numerous in the East as in the West, could be united—Nestorians, Armenians, Syrians, Jacobites, Chaldeans, Copts, Abyssinians, and the various divisions of the Orthodox Greek Church; for there are dissenters and there are sects in the immovable and, as it is supposed to be, united East—just as many as there are amongst ourselves at home. (Laughter.) The only difference that I know of between their forms of dissent and non-conformity in our own land is this—that every separate body in the East has a bishop, if not a patriarch, at its head. (Laughter.) Thankful shall we be if these various bodies are brought together in the only effectual way by the circulation amongst them of the Scriptures of truth, and we hail the symptoms of it which are mentioned in this report. But we will not, in our love for the East, forget that there is such a place as the West, and we shall not be separated in our desire for the unity of Christendom from the many millions of our fellow Christians in the United States. (Applause.) We shall not confine our sympathy even to the Church of England, though we may give our best sympathy to our own Episcopal Church; but we will also remember the many millions who live by the law of the Gospel throughout the whole of the continent of America, and we shall be thankful to consider that they have a most integral and important place in this

hoped-for unity of Christendom. (Applause.) Still less shall we forget the ancient seat of the Reformation, the Lutheran Churches, the Swiss Churches—all these we shall rejoice to welcome in this longed-for union. How it is to be accomplished, how an outward body is to be given to those who are animated by one spirit, God only knows; in His own good time He will bring all Christians together. (Hear, hear.) But meanwhile, the best hope, and, indeed, the only really practical step which is being taken throughout the world to make Christendom united, is by the circulation of the Scriptures, which we are met to promote to-day. (Applause.) And then it is not enough, we are told, and we gladly recognise that it is not enough, that there shall be a mere circulation of the letter. The letter may kill, even though it be the letter of the Word of God. We desire to have the spirit; through the blessing of God on our prayerful efforts we trust that the Spirit will descend; and after all, it is by the circulation of this written Word of God, and this statement of primitive truth which the written Word of God contains, that we have the best hope of obtaining the spirit of Christianity. The spirit of the Christian religion will not be found merely in the dry bones of old institutions. No doubt the outward form, if it be blessed by the Spirit of God, has in all ages been found most useful for the preservation of the advancement of God's truth. But there is something better than the outward form. I dare say some, or many, of you here present have heard an anecdote of Merle D'Aubigné, the great historian of the Reformation, who within a few months, I believe, of his death, told a friend of mine that he had been to Rome and had an interesting conversation with a priest, and that the priest had showed him the relics in which they gloried of St. Peter. He said: "Most interesting they are, but we, for our part, have also most interesting relics; we have relics of St. Paul." The priest was pleased that there were other besides the relics that he had shown. Our relics of St. Paul are the relics of his writings—(applause)—and in these we think that we have more of his spirit than if we had the relics of his dead body. (Hear, hear.) The diocese over which I preside is fortunate in the possession of relics. (Laughter.) We have in the town of Canterbury the head of Sir Thomas More, and in a country village in my diocese we have the skull of Oliver Cromwell. (Laughter.) But I think it is agreed that neither the gentle wisdom of More nor his faults are found to be associated with the relic that lies of him in the church of Canterbury. We must seek what we have to know of him, and the power of imitating his example, elsewhere than in the relic. And as to Cromwell, I do not know that the happy possessor of his skull finds that he has any portion of the independent will or any of the marvellous toleration which he, perhaps, was the first to introduce into England. Those sort of things, the mere outside and physical part, cannot perpetuate either a man's virtues or his faults. The man who has this skull of Cromwell, if he has not his excellencies, neither has he, I suppose, his wild fanaticism, which could be made so easily subservient to his selfish desire of power; and if the skull of St. Paul himself were placed in the hands of the most skilful physician amongst us, I do not know that by all his analysis he could do anything more than give us some vague account of what sort of outward man he was. But in these relics of his writings which you desire to spread throughout the world, we have, as Luther said, things that live; they have hands and feet, and move and live amongst us, and through them the Spirit of God which breathed in St. Paul descends to breathe in the remotest generations. Let us be thankful, therefore, that we have these relics of St. Paul, and that we are trying to spread them throughout the habitable globe. They will do much for the unity of Christendom; more than that, they will do much for the unity of the human race. I was looking yesterday at the life of Mr. Venn—(applause)—a man whose name will be ever venerated, who, from his office in Salisbury-square, controlled the missionary efforts of the Church of England throughout the world to their great advantage for so many years—(applause)—and in his life you will find a speech which he delivered before this society in this hall, and you will find him testifying that the work of the Bible Society was the gracious patron of the work of missions throughout the world; that it is not right merely to regard the Bible Society as being the handmaid of the missionary societies, but that by dispensing the Scriptures of truth throughout the world, it gives them a help and a power for the conversion of the whole world to the knowledge of our Lord and Saviour such as can be attained by no other means. (Applause.) That God may prosper this work, and in His own time bring us all together, and prepare the world for His second coming, this is the prayer with which we are gathered together in this hall to-day, and you will not hesitate to accept the motion which I have to propose, that the most interesting report just read be printed and circulated. (Loud applause.)

Rev. A. E. MOULE, B.D., of the Church Mission, Ningpo, in seconding the resolution, said: My Christian friends,—The most unexpected position in which I find myself to

day I know is in no sense due to myself, but is due to him whose name I most unworthily bear. You will remember the ancient Grecian story of the two sons who were crowned on the same day at the Isthmian Games, and then they placed their crowns on their father's head. Our missionary work, my lord, is in a certain sense a contest in the games, and I think the honour and privilege of speaking in this great hall is something like a crown. I decline to accept it; I take the honour and lay it on the beloved memory of my father, and I lay it there all the more gladly and lovingly to-day because I know that the great British and Foreign Bible Society never had a warmer supporter, never had one to speak more lovingly in its support, or to pray more fervently for its success than he. I consider it a wonderful privilege to stand anywhere at all near your lordship, and a wonderful privilege, also, to follow your Grace. Your Grace has, no doubt, altogether forgotten the circumstance that twenty-one years ago I received Holy Orders from your hands, and your Grace could not believe that I was old enough to receive Holy Orders. Thank God, nineteen years, or rather more, of those twenty-one have been spent, through God's grace, in China, and it is of China I wish to speak to-day. It is a special pleasure to stand near Lord Shaftesbury, for his lordship, I hope, will not refuse me the honour of being considered his pupil. My first wish to be a missionary was formed, I may almost say, under your lordship's tutelage. I was a pupil of the Malta Protestant College twenty-three or twenty-four years ago, and I know how well your lordship loved and watched over that college. I mention that, as it brings into very prominent contrast the difference between even that island under British rule and the great Empire of China. Three years ago I well remember, when the Indian troops were suddenly sent to Malta, as promptly your agent in Alexandria went to Malta, and did excellent work amongst those troops. When I was in Malta I spent many a day under the roof of your agent, Mr. Kirby, and I remember his telling me of the immense difficulties under which he laboured in Malta, that those who wished to buy the Maltese Bible had generally to come at night. Sometimes, as he walked the esplanade, anxious inquirers, as they passed him, would whisper a question; but he dared not answer. He went to the end of his beat, and when they came back again he whispered his answer. That was the way in which Bible and missionary work was carried on at that time in Malta. And now what is it in China? You know the Jesuit missionaries used to caricature our missionaries in China, and to say they could do nothing at all, but lay down Bibles on the sea shore, and run away. All honour be to the Jesuits for their devotion and courage, they led the way into the interior of China; thank God there is not a single Protestant mission in China which does not wish to stretch inland, and thank God we are beginning to lead the way, at all events, as courageously as the Jesuits did, and, moreover, I do think that if there is any society which deserves the name of an inland mission it is this British and Foreign Bible Society. Many years ago, under the able guidance and the courageous leadership of Mr. Wylie, the devoted agent of this society, who is sitting behind me to-day, and whose retirement from his post in China every missionary deplores, a great number of the eighteen provinces of China were traversed, and this was long before Protestant missionaries could find their way there. I hold in my hand a letter which I received only yesterday morning from a dear and honoured missionary brother, a member of the English Wesleyan Mission in the north of China, Mr. Hill, who has been working in conjunction with Timothy Richard, a name honoured and almost worshipped by the Chinese for his noble work in the famine districts; in that letter he writes on the subject of the preparation of a series of tracts to be distributed in this famine district, as a preparation for the Bible. That, perhaps, may or may not command itself to many present, but I do think it suggests to our minds this most important consideration. In Sir Walter Scott's words about the blessed Book which we have met to talk about to-day:—

"Within this awful volume lies
The mystery of mysteries.
Happiest he of human race
To whom his God has given grace.
To read, to fear, to hope, to pray.
To lift the latchet and force the way.
But better had they ne'er been born
Who read to doubt, or read to scorn."

I think we often forget, in a great and enthusiastic meeting like this, that many thousands and thousands of these copies of the Bible which are distributed fall almost for certain on rocky or thorny ground or on the wayside—that numbers will

"Read to doubt and read to scorn."

I received a letter only last week from China, which brought this subject most painfully before my mind. It was the account of a Chinaman who was reading to doubt and reading to scorn. And you, my Christian friends, by your prayers, may prevent the floating downwards of Satan's blackening fogs of the air, and you may bring down by your prayers the silver pinions of the hea-

venly Dove to cover that blessed promise which is given to individual souls. Surely we may ask that each volume of the Bible distributed in China and other lands may be covered by His feathers, protected from Satan's assaults, and made the seed of everlasting life in the hearts of those who read the Bible. The result of Bible-selling at present in China is disappointing. Long sleeps the summer in the sea. Perhaps the day of harvest is not yet, but, thank God, the early flowers of springtime and the blossoms which we delight to see in the orchards, these are to be seen, the promise of fruit, at all events. About twelve years ago I was asked by an American missionary to give a passage in my boat up to Ningpo to an old Chinaman. The old man told me his history, and how, having received a copy of the Bible, he, without seeing a missionary all the while, studied the book for ten years, and at last emerged from his darkness a decided Christian, and after that became a catechist of the American Presbyterian Society. Two years ago your present devoted and energetic agent, Mr. Dyer, visited us in Hanchow. I was going up the river to a city about twenty miles off, and he suggested that we should go together. We visited the city and sold a large number of New Testaments and Portions. Only a month ago I received a report from one of my colleagues in Hanchow, Mr. Sedgwick, who tells me that this city, which we had visited, is now saturated with books, and that many earnest inquirers are going forward. That is what we should do, saturate these cities with books, and then look to God for the result. Just as I was leaving China a year ago, a veteran missionary, Dr. Yates, a member of the American Baptist mission in Shanghai, when bidding me good-bye, told me that what I had just been telling him of Hanchow and Ningpo and other places, reminded him of what happened to himself twenty years ago. A Chinese merchant came into his chapel one afternoon, and, after talking with him for a short time, Dr. Yates sold him a copy of the New Testament. He took it home 200 or 300 miles away, and after about three months appeared again in the chapel. He came back to say that he was under the impression that the book was not complete, that surely it must have other parts, and so he came to get the Old Testament, as he had read and studied the New. What had he done with the New Testament? He had taken it to his home and showed it to the schoolmasters and the reading people. They said "This is a good book. Confucius himself had something to do with this." As there was only one copy, they unstitched this one, and took it leaf by leaf, and all those who could read took a leaf home. They made twelve or fifteen complete copies of the New Testament, and introduced it into their schools without any conscience clause. It was introduced as a class-book, as a reading-book, throughout that district for heathen schools. I cannot tell you the sequel of the story, but I am sure it speaks for itself. Why were they so willing? Why did they bow down before this Book? It stood on its own glorious merits. There was no anti-foreign feeling there. They did not know about the opium trade there. The Book stood on its merits, and whenever, through God's mercy, the blot is removed from the glorious name of England—(hear, hear)—whenever, through God's mercy, the Church of Christ stands forth in her glory, when, through God's mercy, we can get away, Christian preachers and Bible sellers, get away from the fumes of opium—(applause)—whenever we can, through God's mercy, get rid of the great disgrace, and the Book is taken on its glorious merits, surely the glory will be given not to Confucius, but given to Him whose book it is. God grant that this may be the future of the Bible of China very speedily, and the future of the Bible in all lands, that every knee, through the study of this Bible, may bow at the name of the Lord Jesus, and every tongue confess that He is Lord, to the glory of God the Father. (Applause.)

The resolution was agreed to. A hymn was then sung, commencing—

"The Spirit breathes upon the Word,
And brings the truth to sight."

Bishop RYLE, who was received with loud applause, said: My Lord Shaftesbury, my dear Christian friends,—Called as I am likely to be in a very short time to fill a very important position in the north of England, and called most unexpectedly, I am not at all sorry to have an early opportunity of declaring publicly upon this platform my unwavering attachment to the Bible and the Bible Society. (Applause.) Since I had the honour of being informed that I am likely to fill this position, I have had, I suppose like most people, a great deal of excellent advice. (Laughter.) I have been recommended not to be extreme, and I have been recommended not to haul down my old colours and to show the white feather. I take all this advice, I hope, kindly, and I shall beg leave to use my own discretion in following it. (Laughter.) But there is one point, at all events, on which I halt not between two opinions, and never had a second thought in my mind since I was told I was likely to be Bishop of Liverpool, about supporting your excellent and good society this day. (Applause.) I did think at one time, my lord, that my lot would be cast for the rest of my life in the

diocese in which you live, and which you know so well, in the position—a very different one—of the quiet Dean of Salisbury Cathedral. I there did hope and believe that I might be enabled to assist your lordship in Dorsetshire and Wiltshire in doing something for the Bible Society—at all events, I should have been a Bible Society Dean if I had been nothing else. However, the Providence of God has seen fit to call me very suddenly to a different position. Whether, my lord, you and I will ever meet in Lancashire, I cannot say; but this I can assure you of, if God prolong your life, and give you health and strength to come down to Lancashire, there is no part of England where your name is so gladly welcomed, and where you would receive such a glorious welcome as Lord Ashley, well known in connection with the Ten Hours Bill. (Applause.) My dear friends, I am not at all ashamed of my connection with the Bible Society, for a very simple reason—I am not in the least ashamed of the English Reformation. (Applause.) There are those living, I believe, and there are some that are now gone, who were not ashamed to speak of the Reformation as the Deformation, and to call it a "bone badly set," which never ought to have been set in the way that it was. I have not the smallest sympathy with these gentlemen. I declare that the Reformation of England 350 years ago was the grandest event in the history of this great Empire, an event for which we ever ought to be thankful, and to which England owes her greatness and her position at this moment among the nations on the face of the globe. (Applause.) We all know that the Reformation delivered our forefathers from an ignorance of which we can form no conception, and from superstitions far exceeding anything we have heard to-day about relics, and from priestcraft exercising a most abominable tyranny over the bodies and souls of men. All that, thank God, the Protestant Reformation delivered England from, and what did it give to us? It gave us a free access to God the Father, through our Lord and Saviour Jesus Christ, neither pope nor bishop, nor absolving priest interposing in the slightest degree. It gave us free access to the throne of grace, for every sinner who would go at once to the fountain opened for all sin and uncleanness. It gave us a true idea of the Christian ministry, not sacrificing priests, but ministers of God's Word; not going into monasteries or nunneries, or wearing peculiar dresses, putting on peculiar faces—(laughter)—but doing our duty each one of us in the shop, in the Parliament, behind the counter, behind the plough, as men and women in the particular station of life to which God has been pleased to call us. For this I desire to thank God. What was the grandest instrument in bringing about this mighty change? I am glad to say it was the translation of the Holy Scriptures into the vulgar tongue, and the blessing of the Bible in every parish brought about through that strange man, as God was pleased to use Sennacherib, Henry VIII., for with all his faults we must thank him for having got the Bible translated and spread over the land, enabling us to see in every parish in our own England what the Word of God contains about justification by faith, about the blood of Jesus Christ, about the work of the Holy Ghost, about the need of true holiness, about the real, true nature of the visible Church, of the Sacraments, and of the ministry, so that men's minds were leavened. It was not merely the preaching of the best preachers, or the writing of the best writers, like Cranmer and Ridley, but it was the Word of God on one side and the blood of the martyrs on the other that won the Reformation for our forefathers. (Applause.) And, my lord, I regard the British and Foreign Bible Society as a standing witness to all the world wherever its name is known—from the thousands and tens of thousands in England, which will always testify their firm belief in the supremacy and sufficiency of God's written Word as the only rule of faith and practice, by which we in England need to steer our course. Now, I need hardly say that these are times of shaking and doubt, of questioning and freethought. Let me urge all the friends of the Bible Society not to let their hearts tremble for a single moment at what they hear said against the Word of God. The Bible itself is its own best witness. Whatever they say against the Word of God, the fact can never be explained that here stands alone a book 1,800 years old, a book which came forth from a nation which had no literature beside, a book which, after 1,800 years, has more beauty about it, more power about it, more life in it, and has done more good for the world than all the other literature in all the world together, than all the folios of the Fathers, than all the works of the schoolmen, and all the books beside that ever were printed; and there remains beside the great fact, which never can be explained away, that wherever this Book has gone, it is for the healing of the nations. You have but to turn to any map of the world to mark out those nations where the Word of God is known, and distinguish them from the nations where the Word of God is not known, and you will see a very broad distinction between the state of those nations, so clear, that any child in a Sunday-school cannot fail to understand it. Wherever the Word of God is known the standard of morality, of knowledge, of civilisation, and fellowship between mankind is infinitely higher, far greater, than it is in those countries where the Word of God is not known. I remember, years ago, when preaching in Hyde-park was permitted, going forth upon a Sunday afternoon to listen to the preaching for myself. I heard a great deal of speaking that was good, but I heard some that was not quite so good. I heard a man speaking against the Word of God, and against ministers of all denominations—not merely Churchmen, but Dissenters, all came under his lash. "Those long black things," he said, "with white chokers upon their necks, they are not to be trusted, and the Bible that they talk of is but an imposition." When he had done his talk and was run out of breath, a working man came forward, and said he should like to put some questions, and he asked the man whether, if he looked at all the world, he would not find those countries the best countries and the happiest countries and the best governed countries where the Bible was known and read. And, he said, if you come to this very city, and go to those families where they read the Bible at morning and evening, and the Word of God is the rule of faith and practice, depend upon it you will find they are just the families where there is the most temperance, sobriety, and holy living; and if that is so, said he, the Bible cannot be a very bad book if it produces that. (Applause.) And after all, my friends, though people tell us the Bible has done its work, there are many testimonies to it standing out before the eyes of mankind, telling us that the old Book is the same as ever it was—the Word of God unto faith and salvation. The Book alone, by itself, can do great works. I remember perfectly well Archbishop Sumner speaking upon that very point, and in his wise and simple manner he said, "Some people think that the Book can do no good except a man goes with the Book to explain it. But," said he, "if I must choose between the man without the Book and the Book without the man, give me the book without the man rather than the man without the Book; for," he said, "I know the Book can make no mistakes, and I am sure the man may make a very great many." (Applause.) Let me ask your attention for a moment to a broad fact which I do not think your report has called your attention to, that in Mexico at this very moment there is a vast work of reformation going on. How did it begin? By the Bibles circulated by your great society. Years and years ago, nearly 100,000 copies of Bibles and parts of Scripture from your society went through Mexico; they set people thinking, and where they fell into good hands were made the means, in the hand of God, of laying the foundation of Protestant work there, bearing fruit after many days. A Mexican lady came to me, accompanied by another lady from New York. I was thankful to receive them. The Mexican lady said years and years ago a copy of the Spanish Scriptures fell into her hands; she read them with faith and prayer. She had no one to teach her and instruct her for nearly eleven years, and the reading of the Bible alone, which came, I believe, from your society, was blessed to her conversion. I believe there is a work going on in Mexico demanding the sympathy of all Christian people, and I trust the Christian people of England will never let the work languish for want of support. There is one other reason, which weighs very heavily on me, why I thankfully embrace the opportunity of standing on the Bible Society's platform this day. It gives me an opportunity of declaring how glad I am to meet my Nonconformist brethren whenever I have the opportunity. (Applause.) Of course you are all perfectly well aware that it is a blessed day when people are entirely at unity among themselves. If we were all one Church of England; if there were no people called Dissenters; if we all worshipped in the same way, perhaps it might be better for us, and perhaps it might not. I have been told sometimes that if Parliament consisted of men of only one party, and there were not Her Majesty's Opposition as well as Her Majesty's Government, things would not go on as well as they do, and I am not at all prepared to say that seeing the stimulus of Nonconformity around us may not be a very good thing for many of us clergymen, and may help to keep us awake. I am not at all ashamed to say, I am glad to meet my Nonconformist brethren on a platform on which I hope we are entirely of one mind. (Applause.) If we cannot agree about some things, yet we all agree in desiring to circulate the Word of God and holding up the Word of God. Men call us idolaters. Let them call us what they please, we are bold to say that we plant the Bible first and foremost as the rule of faith and practice; that we desire to preach by it and live by it, and test our conduct by its teaching. I hope the Bible is drawing us nearer and nearer together. I take a very great interest in the proceedings of the revision of the Scriptures. You are all aware that commissions have been sitting for some years, engaged in the revision of the English version of the Scriptures, one for the Old Testament and one for the New, and I am thankful to say they keep up a correspondence with our American brethren over the Atlantic. Upon this commission for

revising the English version of the Holy Scriptures there are not merely bishops, and deans, and professors, but a great many Nonconformist brethren who sit there and help our bishops, deans, and professors in revising the Holy Scriptures. (Applause.) And I think if we can meet with our Nonconformist brethren to revise the Holy Scriptures, it is a very hard thing, indeed, if we cannot help to circulate the Scriptures side by side. I am not at all sure that all the members of the Revision Committee do support the Bible Society—it may be some of them do not, but I am not one of those who think it strange that they should be sitting side by side at the same table to revise the same Book and to do what they can to make that Book more perfect, as I believe firmly they will. I have no fear at all for the results. Some people believe the Bible will come out worse than before. I believe nothing of the kind. I believe it will come out a far better Book than ever, and hope and trust it will be the means of drawing us all nearer and nearer one to another. The closer we get to the Word of God the more likely are we to be of one heart and one mind in trying to spread the Gospel and the Word of God throughout the world. I have much pleasure in moving—

That this meeting desires to acknowledge with deep thankfulness the goodness of Almighty God in providing the Society with means to prosecute its labours at home and abroad, and having regard to the enlarged opportunities before it for extending the knowledge of God's Word, appeals to all who love the Bible for sustained and increased support.

Rev. W. G. LAWES, of the London Mission, New Guinea, in seconding the resolution, said: I am here to speak for one department of the British and Foreign Bible Society, to which only a passing reference has been made this morning. I represent the barbarous races who possess no written language, but who are perishing for lack of knowledge. The resolution which I have the honour to second speaks with thankfulness of the work accomplished through the grace of God by this society at home and abroad. One of the most remarkable illustrations of its foreign work is to be found in that most interesting pamphlet which contains specimens of the 215 languages into which portions of the Word of God have been rendered by this society. But another, if it could be published as a companion volume, would be even more full of sad and painful interest—if we could have printed in every language into which the Word of God has not yet been translated, some such verse as this, "Where there is no vision the people perish," it would make a great volume, and we should be amazed at the amount of work yet to be done before the whole world has the Word of Life. I have recently returned from mission work on the largest island in the world but one, in which no portion of the Word of God is yet possessed by the people. Only six years ago the first Christian teachers landed on the South-east Coast of New Guinea. Separated from our great Australian possessions only by Torres Straits, we have there some 300,000 square miles, over the whole of which the cloud of heathenism rests, and where the Word of Life is unknown. Enriched with many of the choicest gifts of God, this great fair land with the golden name is inhabited by an immense number of men belonging to different races, speaking many and divers languages, but all degraded by gross ignorance and by cruel superstition. In going among a people like these we have to pick up the language. In this way a knowledge has been obtained of two of the languages spoken, and books have been printed in them, besides two languages spoken in the islands of Torres Straits connected with New Guinea. These books contain an epitome of Old and New Testament history in simple language. They are the foundations of a literature. The next step will be the translation of one of the Gospels, and I hope that before long, some of the languages spoken in New Guinea will be included in the list of those published by the British and Foreign Bible Society. (Applause.) But can the Word of God be faithfully rendered into these barbarous and uncouth tongues, and can the natives of lands like these appreciate and understand the sublime truths of revelation? May I briefly answer these two questions by referring to my own experience on a small, lone island in the South Pacific? In every field of inquiry and research we are accustomed to try, on a small scale, experiments for results which are to be of universal application. Savage Island is a small island in the South Pacific, on which lives one of the wildest specimens of savage men which the world has ever seen—a weird set of leaping, yelling savages, who repulsed the great Captain Cook, and caused the name of notoriety which it still bears. John Williams followed him sixty years later, and justified the testimony of his great predecessor. In 1849 a Christian man and his wife from Samos were left on the island as the first missionaries. They soon found that the people by whom they were surrounded were, indeed, savage islanders. They tore their dresses to see what their skin was like beneath; they laid rough and fiendish hands on their goods, and killed their pigs and fowls; but they were terribly puzzled by the Book which they carried, and which the natives thought talked

to them. The pioneers of Savage Island were exposed to terrible dangers. Two men were sent to kill the strangers. They came to the village where the man of God dwelt; they went to his house; they saw him sitting quietly reading his book; they waited awhile; he still sat peacefully reading, and a great fear and trembling came upon them, and they were powerless; they waited again, and by-and-by they spoke to him, and then returned to their homes, restrained by the unseen hand of Him who said, "Touch not Mine anointed, and do my prophets no harm." (Applause.) The man of the book prevailed. The Word of God grew and multiplied. The first teachers were men from Samoa, coloured men, who had only emerged into Christianity 25 years before. They prepared the first reading book in the language of the people, and then attempted a translation of the Gospel. A great day dawned on Savage Island when, in August, 1861, the first portion of the sacred Scriptures reached the island in my charge as their first English missionary. (Applause.) The new book, the Gospel according to Mark, was greatly sought and highly prized. Our schools were filled at seven o'clock in the morning with an eager throng, anxious to learn to read. Old men and women were there, painfully learning their letters, while younger ones spelt out the words, rejoicing in the great achievement. It was no easy task. Books were few: teachers fewer. The teacher sat with his book before him, and his class all round: some held their books cornerwise, others held them upside down. But they learned to read. This eagerness to learn was the greatest possible stimulus to their missionary, to give them as soon as possible the Word of God, for which they were hungering. I was accompanied by a veteran translator, whose name should be well known in the annals of this society—the Rev. George Praed, from Samoa. To his scholarly ability one of the best versions of the sacred Scriptures extant owes much of its accuracy and beauty. (Applause.) During his short residence he prepared the Gospels and Acts, and through the liberality of this society they were soon in the hands of the people. During my residence I was able to complete that work, so that in 1869 Savage Island received the whole of the New Testament—(applause)—and on my return to this country in 1872 the British and Foreign Bible Society printed for Savage Island a revised edition of the New Testament, with the books of Psalms, Genesis, and Exodus. This was sent out—a grand library all bound in calf, with gilt edges; and for luxuries like this, of course the people are only too glad to pay. I have the satisfaction and the pleasure of announcing that the whole of that edition has been paid for, and at the least £774 sent to the Bible Society from Savage Island. (Applause.) I have also the pleasure of announcing that the whole of that edition is sold out, and my brother who succeeded me there, and who is now on his way home, hopes to carry through the press a new edition, together with some other portions of the Old Testament. (Applause.) My lord, this is the seventeenth language of the South Sea Islands which has been reduced to a written form, and in all of which the first books printed were portions of the Word of God. (Applause.) All translators of the sacred Scriptures know the difficulty of this work. It must always be a patient, prayerful, plodding, persevering work; but I have found in the prosecution of it no insuperable difficulty in rendering into idiomatic native the sense and words of the original. All translators, too, engaged in work like this, and only they know how great a debt of obligation they owe to such men as my Lord Bishop of Gloucester, the Bishop of Durham, and the late lamented Dean Alford, for the invaluable help which their works render to all who are trying to translate the Scriptures. (Applause.) And what has the Word of God done for Savage Island? It has brought life and immortality to light. The people that walked in darkness have seen a great light. Out of 5,000 people on that island there are now 1,670 communicants, members of Christ's Church, men and women who have a clear perception of the great central truths of Christianity. The reality of their faith is seen in their changed lives, and one of the greatest characteristics of this is their love of sacred Scripture. It has given a light in the hour of death. An old man who had grey hairs upon him before he heard the name of Christ, and who had patiently learned to read in our schools, was, a few years ago, brought suddenly to death. He failed to recognise his dearest, nearest relatives. His wife he knew not. Immediately he was asked if he knew Christ, "Know Jesus?" he said. "Oh, yes, I know Him. I learnt of Him years ago, and all my trust and rest is in Jesus now;" and soon after he passed away, as we believe, into the presence of that Lord whom he had learned to love, and whose name had come to occupy so dear a place in his affections. (Applause.) "And at eventide there shall be light." The Word of God has laid the foundation of social order; law and government have been established, and in their native Parliaments the Word of God is always the Book of appeal. (Applause.) Recently Her Majesty's High Commissioner for Polynesia, Sir Arthur Gordon, visited the committee for the ensuing year, with power to fill up vacancies. (Names follow.)

Government legislators by entering into a sort of treaty that the Government law against the introduction of spirits should not be repealed without consulting them. (Applause.) The Word of God is the source and foundation of education. "The entrance of Thy Word giveth light." The foundations of their literature were laid in the Word of God, and on Savage Island to-day there is perhaps a larger proportion of those who can read and write in relation to the whole population than in any other part of the civilised world. The Word of God has established commercial relations with the big outside world. No sooner does Christianity come in than new wants are created, and that leads to the development of industry and of character. While formerly Savage Island was dreaded by the navigator, now many vessels visit its shores, regularly carrying away the native produce, and giving, in return, the trade of the busy outside world. Homes of comfort are now to be found on this barren rock, peace and plenty have taken the place of war and famine, and all this blessed change the people attribute to the Word of God. So great has been the change that an agent who visited it in 1864 and spent some hours on the island, returned to England and informed the British public, in a two-guinea book, that the Savage Islanders were always a gentle and a mild race, and that the great navigator had made a mistake in the name he gave them. Nearly twenty years' experience as a missionary leads me to believe very strongly that in the Word of God we have the only true civiliser of men—(applause)—that every so-called civilisation which springs from any other source is but a base and spurious one. But wherever the Word of God takes root it must, like the banyan tree, extend its blessed shade, every new branch taking root and giving out others. No sooner had Savage Island become Christianised than an auxiliary missionary society was formed, and £5,000 subscribed during the seventeen years, testifying the people's appreciation of the Word of God, and their desire that others should share with them in its blessing. (Applause.) And, my lord, some from Savage Island are nobly working for Christ in that great island of New Guinea, and the noble army of martyrs has been increased by some from that lone island. Only last year six fell at New Guinea, victims to the cruelty of the natives. They died in their effort to save others. Thirty years ago, a stranger landing on their island would certainly have been killed. In work like this the Missionary Society and Bible Society, like twin sisters, go hand-in-hand. You cannot give the people the Word of God until men have picked it up word by word from the native lips, and the missionary knows that the only true basis of the people's faith and their religious life is in the Word of God, and he knows, too, that the Bible Society is always ready to crown his work by printing all that he can translate. (Applause.) And now, my lord, with enlightened Savage Island on one hand, and benighted New Guinea on the other, with behind us that noble track marked out by this society, in the increase of the blessings of peace, and life, and joy, with the great trackless desert before us, unfertilised by the streams of the water of life, can we rest upon the finished work, and forget what has yet to be done?

"Can we to men benighted
The Lamp of Life deny?"

This Word of God is the great class-book of the world, and though we may read it from different angles, like the Savage Islanders, it is the letter of the great Father in heaven to His children on earth, be they never so low nor degraded. (Applause.) It touches as with a Divine hand an unused chord, and awakens even in the savage breast the response of humanity to its God. It finds the savage man like the lost piece of money long hidden and trampled under foot; it lifts him from the dust, it rubs off the savage paint, and reveals beneath the image and the superscription of our King. (Applause.) This great society will not have done its work until every such lost piece is found; until every barbarous tongue is ennobled by being made the vehicle of Divine truth; until the whole world is engirded by the Word of God like a golden chain, linking together the nations of the earth in the bond of common brotherhood, and gathering them all around the throne of God, to unite in the song of praise to Him who sits upon the throne, and who has redeemed them with His own blood from every kindred, and tongue, and people, and nation. To Him be the glory.

The resolution was unanimously agreed to.

Rev. Dr. MANNING, of the Religious Tract Society, proposed—

That the thanks of this meeting be given to the president and vice-presidents for their continued patronage; also to Joseph Hoare, Esq., vice-president and treasurer, who is requested to continue his services. That grateful thanks be also presented to the officers, committees, and collectors of the various auxiliaries, branches, and associations throughout this country and the colonies, to whose untiring zeal and energy the society is again indebted for so large an amount of free contributions during the past year, and to whom they would earnestly appeal for a continuance of their efficient and valuable services; and that the following gentlemen be the committee for the ensuing year, with power to fill up vacancies. (Names follow.)

He said: My lord,—Seven years ago I was entering the city of Rome by the Appian Way—that way so memorable for the march along it of armies either going to or returning from the conquest of the world, and yet more memorable to us for the passage along it of St. Paul when he came up to the Eternal City as the prisoner of the Lord for us Gentiles. Passing along the Way and entering Rome by the gate through which the apostle himself must have entered, I noticed that the sentinel on duty at the gate was holding in his hand and reading intently a small book. This piqued my curiosity. I watched an opportunity to peep over his shoulder. What should the book be but the Epistle of St. Paul the Apostle to the Romans, procured from your depot in the Eternal City. (Applause.) It seemed to me to be an event of happy augury, that so soon after the opening of the city to the Gospel the sentinel on duty should be reading the Epistle addressed to his own forefathers. Throughout the city and the provinces of Italy I found everywhere your colporteurs diligently at work, scattering broadcast the incorruptible seed of the Word. Sailing from the coasts of Europe for those of Africa, I landed at Alexandria, and there found your depot in vigorous, energetic action. Passing to Cairo, and inspecting the schools and other missionary work conducted by Miss Hartley and Dr. Lancing, of the American Mission, I there found you were still supplying them out of your inexhaustible resources with the Word of everlasting life. Passing up the Nile I landed at the capital of Central Egypt, the point to which the caravans come from the great desert and the far interior, bringing up the commodities of Africa, and exchanging them for the products of the looms and anvils of Europe, and there, close by the city gate, was a large building, bearing the familiar inscription in English and Arabic, "Depot of the British and Foreign and Religious Tract Societies." And there I found Dr. Hogg, with a staff of seventy or eighty amateur colporteurs, converts who were employing their leisure time (as far as an Egyptian fellah can ever be said to have any leisure time) in carrying the Word of God far and wide without fee or reward throughout the whole of Central Egypt. (Applause.) Passing above the cataracts on the island sacred to the memory of the mysterious Osiris, I found that I had not passed beyond your ubiquitous action, for even there a Coptic priest showed me a Bible, which he had procured from your depot at Cairo, and showed it me with pride, and joy, and thankfulness. Returning from the shores of Africa to those of Asia, I landed at Joppa, and there, on the shores of the great sea from which Jonah took ship to flee from the presence of the Lord, within a stone's throw of the house of Simon the Tanner, where the name of Dorcas is still a living memory amongst the people, and celebrated by a festival in the orange groves that lie around the city—celebrated this very week of every year—there in the schools of Miss Arnott I was able, out of books supplied by your society, to talk to the children of all these memorable scenes which that spot had witnessed. (Applause.) Passing on to Jerusalem, I there bought in your depot a copy of the New Testament, that I might read on the Mount of Olives the incidents and histories so tender, so pathetic, so sublime. On to Damascus I visited the house of the vigorous and energetic editorial secretary of this society—the Rev. W. Wright. (Applause.) He introduced me to a tall man, a man with nobility impressed upon every feature, of stately dignity in every movement, a Druze Sheikh, to whom he was speaking all the words of this life, and pressing upon his acceptance a New Testament bearing your imprint. And I found that right away amongst the columns and arches of Palmyra, amongst the colossal ruins of Baalbec, amongst the giant cities of Bashan, the Rev. Mr. Wright was accustomed to travel with the famous Arab mare—as famous as he himself—(laughter)—a mare which could climb like a cat and gallop like an English racer, his saddle-bags full of Bibles and gospels and religious tracts, scattering them broadcast. Then returning to Europe I found at Constantinople, in the heart of old Stamboul, a spacious building, a perfect hive of Christian industry, the Bible house in which Bibles are packed and forwarded with as much business precision as in any house of business in the world. Having seen your work in three quarters of the globe, I some little time afterwards visited America, and there, amidst the men of the primeval forests, of the great rivers and lakes of British North America—always and everywhere your ubiquitous society was at work. The United States of America being under the management mainly or exclusively of the American Bible Society, I did not come into your work until I approached the western coast. There, amongst the Chinamen of Nevada and California, and those waifs and strays of humanity flung up by the Pacific Ocean on the western coast, there, of course, the British and Foreign Bible Society had found its proper sphere, and was energetically at work. (Applause.) Now, my lord, the question may

not unnaturally be asked, "Why should I simply give to you a brief and cursory sketch of one or two personal journeys I have taken, narrating your work, when the whole thing is recorded with so much accuracy and fulness of detail in the pages of your report?" For two reasons. In the first place, nobody reads a report. (Laughter.) Robert Hall used to say, "If you wish to keep a secret, put it in a report, and it will remain a profound secret till the end of time"—(laughter)—and we secretaries spend the midnight oil, and wear ourselves down into a condition of emaciation, toiling to prepare the report which we know perfectly well nobody will read—(laughter)—and I thought, therefore, it might not be without interest if I ventured to give you this brief personal narrative. But I have another reason. The common charge brought against all reports that come to us in this country of Christian work in foreign lands, is just two-fold. The reporter is said, first of all, to be a certain gullible and foolish individual who believes all that he is told and sees all that is shown to him, neither more nor less; and the foolish person comes home and just retails the old story that he has been told abroad; or it is said, on the other hand, that the reporter is an interested party, that his own interests are bound up with those of the society which he represents, and with which he is connected, and that he, therefore, makes everything *couleur de rose*. Now, I venture to submit that neither of those charges can be brought against me. I have visited all the centres of Christian activity, from San Francisco to Damascus, with a special purpose and special qualification. I have gone to believe nothing that I am told, and to look at everything which I am not wanted to see. (Laughter.) I have gone out on behalf of the Religious Tract Society as its chief business officer, for the specific purpose of investigating the condition of things, and seeing how far they came short of the representations which had reached us. And then I have no bias or interest at least in favour of this society. In one sense you and I are one in the end and aim we have set before us, but our agencies are perfectly distinct, and, remembering the imperfection of our poor, fallen humanity, it has been impossible but that there should be occasionally rivalry and competition amongst our respective agents in different parts of the mission-field. I, therefore, claim to speak to-day with the knowledge of an expert, and with the impartiality of an unbiased and disinterested witness. If I were to say to you that I have found your operations faultless and flawless; if I were to say that they had attained a standard of ideal perfection, if I were to say that they were as perfect as my imagination could have constructed them, if I had angels for my agents, and perfect saints for my object, you would not believe me. I can scarcely say that, my lord, for the operations of the Religious Tract Society—(laughter)—but this I can say with implicit confidence and absolute sincerity, that your work, Divine and noble as it is in its conception, is wisely administered, is well and vigorously conducted; that you have all over the world, as far as I have been able to visit them, a staff of men of whom any society might be proud, if the petty feeling of pride were not swallowed up in the deeper sense of gratitude to Almighty God, who has given you such servants and agents. (Applause.) Just one or two sentences more suggested by what has fallen upon our ears to-day out of the report. Mention has been made in this report, and in many reports submitted this year and last year, of the danger of a deficit and the want of funds adequately to carry on the work we have set before us. It seems as though the normal expenditure was in excess of the normal income; that in our endeavours after enlargement we have transgressed the bounds and limits of prudence. There has been preached to us on all sides—sometimes by our committees and sometimes by our contributors—the necessity of retrenchment and curtailment. My lord, I ask these gentlemen, Where will you begin? Will you begin at home in your domestic operations, in this happy England of ours which owes all its prosperity and its civil and religious liberties to the Bible? Are we so unworthy of our heroic and patriotic ancestors, the giants who feared God and did not fight against Him in the early days, that they might transmit to us this free and happy England of ours whose constitution is based upon the Bible, and may God ever keep it so? Is it for us now to pause and restrict our agency? Is it for us now just at this time, when we see all around us the rising flood of infidelity and Romanism, two agencies not so unlike in the essence and origin as they seem in their service, springing as they do both of them from the inability or unwillingness to believe in an invisible God and an unseen Saviour,—when these twin evils are rising higher and higher around our embankments, and the waves and billows are dashing against our walls, and we can see, and almost feel, the wave as it feels its way, seeking out some weak and unguarded point through which it may pour its destructive wasting flood and bury all—is it at such a time as this that we shall relax our energies and retrench our domestic efforts? God forbid. Shall we cross the Channel and begin

France? France, so thickly sown with the seed of the Church which is the blood of the martyrs, with its memories of the Edict and of St. Bartholomew, where, again other men have laboured, and we are invited to enter into their labours, where the fields are white unto the harvest, and only wait the reaper's hand? I say it not from vague report; I say it from personal investigation of the facts. I do not believe that in the world since the days of the Reformation there has been such a movement, such a revival, such an awakening, as seems now to be commencing in France. (Applause.) Shall we, then, recrueants to our cause and King, turn aside and begin our retrenchment when what is needed is not simply sowing the seed so much as reaping the harvest? Italy, upon which we entered, but the other day with such notes of triumph and assurance of victory,—that Eternal City which, by bitter irony and sarcasm, called itself the mother of the Churches and the capital of Christendom, from which the one book that was excluded was God's holy Book and Christ's pure Gospel, and where God threw wide the door, and we have gone in—shall we now turn back and say that the policy of retrenchment is forced upon us? Spain, just rising from a paralysis of centuries, and looking with some dim hope to the possibilities of rising yet once again to the height from which it has fallen? The Turkish Empire, where I seem to see the long, dark night of dense, black cloud lifting, and the rising sun hurling its golden arrows into the clouds, that they shall vanish and disappear, leaving brightness and beauty beneath—there where the Christian races are stretching out their hands to God and to us—shall we return and retire from that field? Oh! my Lord, I care not to discuss the question on this theory. I simply ask your committee and ours, and all Christian workers, Where will you begin? Tell me the point at which you will commence, and then we will discuss the theory. But is it necessary? Have we risen up to that standard of Christ's requirement and of our possibility? Let us stand before His cross; let us look up into that pale, wan face, bathed with tears, and sweat, and blood; let us remember the depth of deep damnation from which He lifted us; the height of glory and blessing to which He has raised us; the great price wherewith He redeemed us, and our own utter guilt and unworthiness, and then answer the question, How much owe thou thy Lord? Has the debt we have incurred been paid?

"Were the whole realm of nature mine,
That were a present far too small."

Alf we have, all we're, belongs to Him. No more talk of retrenchment and curtailment. "Speak thou unto the armies of the living God that they go forth." (Loud applause.)

Rev. E. E. JACKSON (Secretary Wesleyan Missionary Society): My Lord Shaftesbury, I have been called upon suddenly to second the resolution which has been so ably and eloquently moved by the Secretary of the Tract Society. I represent the Wesleyan Missionary Society, and I beg to tender on behalf of the committee and our missionary brethren our unfeigned thanks for the munificence of the Bible Society. I am an old Bible distributor—(applause)—and an old member of Bible committees, and have had the happiness frequently of introducing the first Bible into heathen villages. (Applause.) It has not been my privilege to work on mission lands for some years past, but I am in direct communication with missionaries labouring in all parts of the world. And, my lord, let me say here that I have taken heart to-day as I have heard the noble sentiments which have fallen from the speakers who, I venture to say, have made this meeting memorable. I have learned two things since I have been here, that there is an anti-Christian scepticism, and a growing belief in Jesus. These two facts appear from the report and the speeches to-day to be equally conspicuous, and they ought to be mutually self-destructive, but they are not at present: they will be by-and-by. As for the first, I think we are in danger of exaggerating its power. The fact is that the ungodliness of the present day happens to wear a sceptical guise. It will wear some other guise some 20 years hence. It borrows the language of scepticism, it catches the intellectual manner of the moment, but it does not represent the judgment of the masses. (Applause.) As for the other point, my heart warms as I think of it, that there is a growing belief in Jesus, not so much fostered by the publication of books called "The Life of Christ," as by the dissemination of the words themselves of Jesus in the blessed Scriptures, recording His sayings, depicting His acts, and unfolding in gradual disclosure, according to the diligent sincerity of the student, His infinite character. Jesus, in the many-tongued Bible, is walking through the nations of the earth, as it were, upon the wings of the wind, and multitudes outside churches, of whom you and I know nothing, are reading the gospels. They cannot read churches, and do not at present desire to; they cannot decipher ecclesiastical acts: I am afraid they despise the nomenclature of convocations and conferences and creeds; but the Bible is no mere church book, no mere party book. If Christianity be anything, as a learned prelate said this morning, that which it is found within

the records of this book which this society is circulating. Here is Christianity; I do not say it is nowhere else, but I say that the authority of Christianity is here, and men are drawing near to its source as travellers in a desert coming from different directions and drawn by the signs of water, meet at a desert well. It may be that they have nothing to draw with, when they come at present; but thirst they have, and thirst is not only an importunate appetite, but an ingenious one. Thirst will cling to a rock and say, "I will not let thee go unless thou bless me;" and if there be a spring of water anywhere, you may leave thirst to find it out. I rejoice in the prevalence of this thirst for the Word of God, and in the fact that He who sat by the Samaritan well is sitting by many wells now—not now localised with bodily conditions and national peculiarities, but diffused everywhere, and undoubtedly connected with the consciences of men. I remember with great consolation that incident referred to in the Acts of the Apostles. He who led the eunuch to pause upon the passage of Scripture which contained all he wanted, if he could have the grace to draw it out, did not send that man back to Jerusalem to join himself to the Jerusalem Church, but sent the Church out to him, sent the Evangelist to him; and as the numbers of the readers of the Word of God are increasing, from whatever motive they may apply themselves to it, it is the vocation of churches to plant themselves upon the highways of thought and of life, and to look out for travellers who are thirsty and exhausted, and let them hear the voice of the Holy Ghost—not in harshness, for the Holy Ghost never speaks harshly; but in the loving cadence of His own tender love: "Let him that is athirst come, and whosoever will, let him take of the water of life freely." (Applause.) At this time of the meeting I will not further detain you; but I have very much pleasure, indeed, in thus bearing my testimony to the priceless worth of the work this society is doing, and may God prosper it! (Loud applause.)

The proceedings then terminated.

ISLINGTON CHAPEL: RECOGNITION SERVICE.

THE recognition service of the Rev. R. Berry as pastor of this place of worship was held on Wednesday evening, April 28. There was a large attendance, including a party of friends from Luton, the sphere of Mr. Berry's recent labours. The Rev. Dr. Allon, of Union Chapel, presided. In his introductory remarks, he said the history of Islington church had for many years been one of depression and discouragement. But it had not always been so. Time was when the church had been full to the very doors, and therefore he had faith, that with a wise, right, strong pastor former days would be renewed, and that again they would see within those walls a strong church and a godly, consecrated congregation. They could not but feel that infinite gratitude was due to the faithful men and women who, in spite of almost heart-breaking discouragements, had remained faithful, and that they were deserving of their warmest sympathies and greatest respect. He considered the large attendance that evening as an earnest of good, kindly brotherhood in days to come. The churches around would not be lacking in any sympathy and help for the pastor, who, knowing the previous history of the church, undertook the pastorate with such a large faith; because he would have to create his own work from the beginning; he would have to build not so much upon another man's foundation as upon his own, and whatever might be the result of Mr. Berry's ministry there, he would have the feeling that through his exertions such results had mainly accrued. He regarded the future of this church with a large faith. From his knowledge of the past history of Mr. Berry, he could give them every assurance that his future would be that of a simple, earnest, godly minister of Jesus Christ, and who would look to Him alone by whose blessing his work could be successful. (Applause.)

Rev. E. WHITE delivered an able address on Church principles, and offered a fraternal greeting to Mr. Berry.

Mr. LIGHT (in the absence of Mr. A. Harper, who was prevented from being present) read a statement in reference to the circumstances attendant on the connection of Mr. Berry with the chapel, after the severance of the Rev. John Spurgeon, in 1877, from the ministry. On April 28, 1879, the chapel was reopened by the late lamented Dr. Raleigh; and on the 18th January of the present year Mr. Berry preached for them, and eventually became pastor.

Mr. A. PYE SMITH (member of the Committee of the London Congregational Union) described the steps which led the committee to undertake the responsibility both of repairing and making the chapel fit for worship, and for supplying the pulpit. The prospects of the church were now of a very encouraging character, and he had confidence that Mr. Berry would be a great influence for good in the neighbourhood.

Rev. A. MEARN (secretary of the London Congregational Union), in the course of his remarks said, that the feeling of the committee from the first had been that Mr. Berry would be the man to make Islington Chapel a success. The thanks of the meeting were due to the chairman for the kindly interest he had shown in this settlement, and he (Rev. A. Mearns) felt sure that the presence of Dr. Allon would do a very great deal towards showing the public his appreciation of the services that the Union had rendered to Islington Chapel. (Applause.)

Rev. R. BERRY, who was received with loud applause, delivered an address, in which

The resolution was unanimously agreed to.

he testified to the spirit of unity which pervaded the church and congregation, and reciprocated the kindly sympathy which he had experienced.

Rev. J. TUCKWELL, of Luton, bore testimony to the very high regard in which Mr. Berry was held at Luton, and the regret which prevailed for his departure.

The Revs. E. JUKES, J. ELLIS, and W. M. STATHAM delivered fraternal addresses, and the proceedings were brought to a close with the benediction.

SURREY CONGREGATIONAL UNION.

The eighteenth annual meeting of this Union was held at George-street Chapel, Croydon, yesterday, Mr. Ebenezer Viney, Chairman of the Union, presiding. The report was read and adopted, and grants varying in amount from £20 to £120 were voted in aid of ten churches and six evangelistic stations in the county. The Rev. G. S. Ingram, of Richmond, was appointed chairman for 1881-2, and the following resolution was adopted:—

That the members of the Surrey Congregational Union desire to express their satisfaction at the triumph of Liberal principles during the recent elections, and congratulate the Right Honourable W. E. Gladstone on his return to office as Prime Minister. They attribute the awakening of the constituents to a sense of their responsibilities mainly to his faithful and eloquent exposition of the principles of righteousness and truth, which should mould the policy, both domestic and foreign, of every Government. The members of the Union rejoice in the prospect of having those principles carried out by the new Administration, so that the moral tone of the nation shall be raised, and its former character for sympathy with liberty and integrity be restored; and they trust that Mr. Gladstone may be long spared in health and vigour to guide the country in a course of prosperity and peace.

Tea was provided in the schoolroom, and a public meeting was held in the chapel in the evening, under the presidency of Mr. E. VINEY, who, in the course of his address, said that when that church was first established in 1730, there were but eight or nine churches of the Congregational order in the county of Surrey, whilst there were now eight churches in Croydon alone, and eighty in the county. No County Union then existed, but eighteen years ago the desire for concerted action amongst the churches led to the formation of that Union. What they needed was to be brought more into contact with the sin and misery around them, and he sometimes thought it would be a good thing if all the chapels and churches were closed for a twelvemonth, that the congregations might be brought into contact with the evils which existed around them. He was sorry that the Rev. J. G. Rogers was unable to be present, as he was suffering from overwork and relaxed throat.

The Rev. W. M. STATHAM then addressed the meeting. Referring to the handsome new building in which they met, he said it was clear that Nonconformists were not only interested in political matters, but that there was a religious element at work within them which would have surprised those who lived a quarter of a century ago. They were met together for the mutual encouragement of one another in their spiritual work, and it was that spirit of encouragement which they all needed, and which would uplift the churches. Congregations should encourage their ministers by praying for them, and letting them see that they shared in their desire for the salvation of souls. They also wanted harmony of life—that the rich and the poor in their congregations should associate together and not hold aloof from one another. Congregationalism should have nothing of autocracy in the pulpit or aristocracy in the pew. That was the happiest church where rich and poor met together, and were acquainted with one another. There must be harmony also in devotion and sympathy one with the other. And not only harmony of souls, but harmony of activities. There should be harmony of life in the diaconate, and he would have young and old associated in it. An independent church was not for everyone to have his own way, but one where each was ready to sacrifice his own opinion for the sake of the Master. They wanted quiet, active harmony and service, and then there would be no time for fault-finding. As Nonconformists they had lately had very great victories, and they were not ashamed of them. Nonconformists had never asked for any special political blessings for themselves, but only to be left alone. They were delighted that Lord C. Hamilton would not now be able to put back that wave of education, and that the bright jewels of righteousness and justice might gleam in their government. They were rejoicing at the preservation of the dear constitution of the fatherland, for which their forefathers died. They believed that Mr. Osborne Morgan would have a great success now, and that they might look forward to the time when the dishonour they had been subject to in the burial-grounds would be taken away, and that they would be open to all alike. He was glad that they had not been afraid to speak their word of honour for the greatest man in England that day. They might differ from Mr. Gladstone ecclesiastically, but they were glad that the day had come when the just man had come back, and

that England stood represented by one whose whole writings and speeches had been the keynote of their policy, and whose whole history had been one continued history of sincerity in morals and consecration to the best interests of their fatherland. (Cheers.) Their enemies might say that they were caring only for those political things, and neglecting their spiritual work; but he hoped they would never be so blind as to separate between the spiritual and the temporal. He hoped that Congregationalism would never become a mere ecclesiastical corporation, but that it might be an informing spirit of the nation's life. It was sometimes supposed that the energy of their political life took away something from their spiritual life. If Congregationalism did not preserve its devoutness, it lost all that was worth preserving. He was quite sure that the late Dr. Raleigh never lost his spiritual life because he set his face as a lion against political abuses. Although he was going home, he could say on his death-bed that "it was a blessed thing to know that a new wave of life had come over England." It was the spiritual element in the church which was the life of it, and if they lost that they lost that which was its crown and joy. There must also be mutual help between ministerial brethren. They wanted the spirit of mutual help and brotherhood and encouragement, and then God would bless their union, and fill them with the spirit of Christ Himself.

The Rev. J. LEOD (Caterham) said they could not go to any part of England without seeing how Nonconformity was everywhere extending its bounds, and stretching out its hands to reach those sunk in sin, and striving to accomplish the work the Master had given it to do. It was wonderful to see the little chapels erected by the Primitive Methodists, and they were an illustration of how men could be animated by spiritual life. Mr. Gladstone had acknowledged the influence which Nonconformists had exercised, and he believed that he looked to Nonconformists as those who had held steadfast to the principles of righteousness. How was it that Nonconformity had accomplished so much, and that it was making advances and exercising deeper influence upon the life of the country? When they looked at Nonconformity they could see that it lacked much. It could not look back to great antiquity, nor appeal to that sentiment which belonged to antiquity. It had no high social station; but, for the most part, they were a middle-class community, and in that sense they did a work which was not done by others. They could not claim to have a very elaborate ritual, and they had no gaudy vestments. Yet Nonconformity had not lost ground, but was going on to victory, and they could look forward to the day when their principles would be crowned with triumph. They had been successful, because they represented certain truths and principles which were important to the country and the people. Nothing was so powerful as ideas of truth which God had given to men. Their mission was to assert the principle that religion should be free from State control and patronage, that in the Church of Christ they knew no class or creed, but that all were equal. They maintained that conscience should be free from all jurisdiction, and that the Scriptures only had authority over men's minds. Let them hold those truths with confidence, and, in the end, victory would come.

The Rev. G. McALL spoke on the subject of special missions. Having had an experience of fifteen years in Bermondsey, the result of his experience might be useful. Missions might be divided into two kinds—those of a permanent nature where rooms were hired, and constant and continuous religious services held, and those of a temporary nature, where special services were held for only a week or a fortnight at a time. There were some occasions when special services might be held with advantage and produce great good. In many villages it would do the churches good to have times of special activity, when every thought and feeling and power that the churches possessed should be bent upon one single point. It would wake to activity many who were doing little, and awaken the spirit of inquiry, and many would be led to ask if there was not something they could do. It would also bring the smaller churches into greater prominence, and persons might be attracted to listen to some new voice. They were useful, too, when times of deadness and lethargy crept over the church life. The help of strangers was well, but the real work must be accomplished by the church itself. No mission work should be entered upon which did not receive the hearty consent of the church and its officers. If twenty or forty were really in earnest in the matter, they would prepare the way for the special mission, and there must be an earnest longing in the minds of church members for personal revival of religion in their own hearts. There should also be special preparation in the Sunday-school, and the teachers enlisted in the work. His own experience in London after fifteen years was that it was almost hopeless to gather in the men and women, but it was not so with the young, and they wanted some special mission work which would be attractive to them, and in which they could share. The services of their organists and choirs should also be enlisted,

but instead of the meaningless revival hymns commonly sung he would prefer such hymns as "How sweet the name of Jesus sounds." When he was in the north, he had seen the baneful influences which had succeeded times of religious excitement. There were many persons in their churches who had considerable gifts which were not used. Many Christian ladies who went to the homes, and kindly and gently spoke to the mothers, were doing much to make the love of Christ precious in their neighbourhoods. Ministers should not be banished from their chapels on the anniversary of their Sunday-schools, for none could know so well as they the good that was accomplished in them. The special services should be short and cheerful, with a variety of subjects, and the hymns appropriate to them. After a week of special service it was somewhat difficult to get rid of the excitement; but it was only by earnest, quiet work that they could permanently advance. He hoped that some new form of religious service might be adopted by which Christian people could meet together in their own homes for worship, and the religion of Jesus Christ be brought more into the circle of home life.

The doxology was then sung, and the Rev. J. P. GLEDSTONE pronounced the benediction.

COUNTY UNIONS.

BERKS, SOUTH BUCKS, AND OXFORDSHIRE.—The annual meetings of the Berks, South Bucks, and Oxfordshire Association of Congregational Churches were held on the 20th and 21st ult., at Maidenhead. The Rev. J. J. Goadby, of Henley, the chairman for the year, delivered an address, a report of which will be found in another part of this week's impression. At the conference, the Rev. C. Goward read the annual report. The amount raised by the churches in 1878 was £311 3s.; last year it was £287 9s. 9d., showing a decrease of £23 13s. 3d. The fact that some of the churches had been without pastors had doubtless something to do with this falling off. The amount received by the association from the Church-Aid Society was £475, or £145 more than the sum they promised to contribute, so that they were greatly benefited by their connection with the Church-Aid Society. Addresses were delivered by the Revs. G. S. Reaney, A. Mearns, Mr. Councillor Colebrooke, and others.

CORNWALL.—The annual meetings of this Union were held at Liskeard on the 20th ult., Rev. C. R. Gardner presiding. In his address, the president attributed much of the hindrance which had been cast in the way of the progress of the Gospel to the growth of an ecclesiasticism which divided the Church into halves—the priestly and the lay—abdicating to the one functions which had unquestionably belonged to both, and from the obligations of which neither could be set free. There were many who had lost all desire to take part, or even interest, in religious services, not because they never had any desire to participate in the blessings of religion, but because they had seen those who, having acknowledged that the soul is priceless, selfishly cared for their own comfort and nothing for them. Such guerilla warfare as is carried on against sin by the spasmodic complaining of the evils of this world, and an occasional gratuity to help some one else do what our own hands should have done, will never overthrow the influence of evil, check the vices of the irreligious, and convert the great masses of our countrymen to the love and service of God. Personal service and greater self-sacrifice were needed for the work. The annual report showed that the committee had £225 to meet the liabilities of the present year as compared with £150 last year. On the motion of the president, the following resolution was adopted:—

That this meeting congratulates the Liberals of North-Northamptonshire on the triumphant return of the Hon. C. R. Spencer, and desires to express its satisfaction at the emphatic condemnation which this constituency, in common with the nation at large, has pronounced on a policy of unprincipled and un-Christian aggression; that this meeting further begs to tender to the Right Honourable W. E. Gladstone its most grateful thanks for the many and unexampled services which he has, during a long and distinguished life, rendered the cause of civil and religious liberty all the world over, and ventures to express its hope that he will once more accept that exalted position and deserved honour to which he is called by the unmistakable expression of the people's will.

The Rev. T. Arnold was elected president for the next year. At the closing meeting the Rev. A. Mearns explained the objects of the Church-Aid and Home Missionary Society, and a resolution approving its objects was seconded by the Rev. F. W. Aveling, supported by Mr. W. Adkins, and unanimously adopted.

NORTH STAFFORDSHIRE.—The half-yearly meeting of delegates of this Union was held on the 20th ult., at Stafford, under the presidency of the Rev. Dorrall Lee, of Uttoxeter. The chairman, in his address on "the relation of Congregationalism to some of the important questions of the day," said the Nonconformity they represented was not by any means the lifeless thing some of their friends of the Established Church would have people to believe. When such men as the Bishop of Lichfield told them Nonconformity was never so religiously weak as it was to-day, they at once replied that he had not looked fairly and impartially at the Nonconformity of which he spoke. Had he done so, he would have seen that instead of being weak it had never been

of the Rev. R. A. Bertram, who was unable to be present. At the conference, on the motion of the Rev. J. Waite, seconded by Rev. W. Watkins, the following resolution was adopted:—"That this association hereby records its profound satisfaction at the results of the recent general election, and especially at the emphatic testimony it has supplied to the ascendancy of Liberal principles in the Principality of Wales. It also desires to express its deep sense of the debt of gratitude all classes of the community owe to the enlightened patriotism and self-devotion of the Right Hon. W. E. Gladstone, and its fervent prayer that he may long be spared as the chief ornament of a country he has served so well, to lead it onward in the paths of international honour and domestic progress." A resolution acknowledging "the zeal and energy with which Liberal principles were advanced by the Liberal press during the recent General Election," was acknowledged at the luncheon by the editor of the *South Wales Daily News*. At the evening meeting, the Rev. J. H. Stephens, pastor of Hannah-street Church, presided, and addresses were given by Revs. J. Farr, of Aberdare, J. C. Davies, of the Mumbles, secretary of the Association, &c.

NORTHAMPTONSHIRE.—The annual meetings of the Northamptonshire Association of Congregational Churches were held at Kettering on the 21st ult. At the public meeting in Toller Chapel, Mr. W. Toller presided, and addresses were delivered by Rev. W. E. Morris, on "Home Influence;" Rev. T. Grear, on "School Influence;" and Rev. S. Marsh, on "Church Influence;" Revs. T. Arnold and Rev. J. M. Watson. At the conference on the 22nd ult., Rev. W. Toller presided. The annual report referred to the spirit of enterprise which had shown itself in different parts of the county in chapel and school extension. Some of the churches in the towns had taken up evangelistic work in the villages in their immediate neighbourhood. Hitherto there had been, on the part of the Association, no formal recognition of what had been done in this way. Owing to the operations of the Church-Aid Society, the committee found themselves in a position to make additional grants. Reference was made to the death of the Rev. T. Adams, who had been in the ministry for thirty-two years, the last twelve of which he had spent happily and usefully as pastor of the church at Daventry. The treasurer (Mr. N. P. Sharman), reported receipt of £300, a legacy from the late Mr. John Woolston, subscriptions and collections amounting to £247 17s. 1d., a grant from the Church-Aid Society of £147, with £5 17s. interest by bankers, making a total of £297 0s. 3d. On the other side, there was paid to the Church-Aid Society the legacy of £300, which was left by Mr. Woolston for that purpose; salaries of evangelists, £392; and these payments, with other smaller items, left a credit balance of £22 12s. 11d. (Applause.) Mr. Sharman said he should like to state that for the year 1880 the contributions which he had received from various churches came to £295 8s. 3d., and there were still others to come in. The subscriptions and collections, he was glad to say, were in increase by £53 of those in the previous year—(applause)—and, as far as he was able to estimate, there would be a further increase this year on the last. The Provident Society also voted £167 out of its funds to eleven village pastors. The report was adopted, on the motion of the Rev. T. Arnold. At the dinner the following resolution was adopted, on the motion of Mr. E. Ashworth Briggs, seconded by Mr. P. P. Perry:—

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GLAMORGAN AND CARMARTHEN.—The meetings of the Glamorgan and Carmarthen Congregational Association were held at Cardiff. Ministers and delegates were present from Mumbles, Swansea, Neath, Ystalyfera, Porthcawl, Aberdare, Hirwain, Pilton Green, Dowlais, and from the different Cardiff churches, &c. The sermon was preached by the Rev. J. Manning, of Stourbridge, in the absence

stronger in its religious life than it was to-day, and its spiritual power they believed was nothing to what it would eventually become at no far distant future. A study of the history of the country showed that in dark and troublous times Nonconformity had rendered splendid service; it had watched and defended our liberties when they were assailed, and when they would have been torn away but for their persistent and faithful defence by Nonconformists; and beyond that it had become one of the main channels down which the pure stream of Protestantism had come to them. They did not owe it to the National Church that England in her deepest and truest life was Protestant to-day; it was so only because of the faithfulness of Nonconformity. They were now confronted with the same pernicious heresies which were strong enough in past times to strangle freedom, to chain the word of God, and to grind the nations of Europe beneath the heel of the most lawless spiritual despotism. The evils which led up to that state of things in the past were working again in the ritualism of the present day; and within the National Church the leaven of Roman Catholicism was slowly but surely working. Kept in their proper place, politics would lead no man and no church away from spirituality; a man need not be less spiritual because he used his privileges as a citizen; but, on the contrary, they might help him to be more faithful to higher duties. It seemed to him clear enough that the same great spiritual laws which governed the conduct of men ought also to govern the conduct of nations. He would not degrade the pulpit by dragging politics into it; but there were crises in the nation's history, such, for instance, as when great wrongs were being perpetrated, when denunciations might properly come from the pulpit. And he thought that not for one moment would they be spiritually weaker as Nonconformists because they had endeavoured to be faithful in the national life and duty. The statement of accounts submitted by Mr. A. Nicholson, the treasurer, showed receipts amounting to about £370 (for nine months), and a balance in hand at the commencement of the year of about £20. It was stated, however, that the Union was pledged to raise at least £730 this year, of which sum £300 will be given by Mr. J. Nicholson, of Leek. On the motion of the Rev. T. Cocker, seconded by Mr. W. F. Wooley, the following resolution was adopted, with two dissentients:—

That this Union, while at no time concerning itself with mere party politics, desires to express its heartfelt satisfaction at the result of the General Election, for it regards the emphatic condemnation of Lord Beaconsfield and his Government as an enlightened protest against unjust and unnecessary wars insensitivity to the woes of the oppressed, underhand diplomacy, the straining of the prerogative in the direction of absolutism, culpable indifference to the reform of domestic abuses, and reckless waste of the national resources. And this Union further declares its conviction that the quickening of the national conscience, of which this protest is the sign, is mainly attributable to the genius, the eloquence, and, above all, the intense sincerity and Christian earnestness of Mr. Gladstone.

Alderman Silvester (senior deacon of the church at Stafford) presided at the luncheon. Among the resolutions adopted was one of respectful sympathy with the Rev. G. Swann, formerly minister of the Stafford church, and still resident in the town at the patriarchal age of eighty-one years. At the evening meeting, Mr. W. Woodall, M.P., explained the principles of Congregationalism, and said whilst there might be in the new Parliament no attack on the Establishment, against which they were in the nature of things a standing protest, he believed and hoped that attention would be turned to many of those important subordinate questions upon a settlement of which all parties might look back with satisfaction. Revs. D. Horne, T. Cocker, and Mr. T. W. Harrison were among the other speakers.

SUFFOLK.—The annual meetings in connection with the Suffolk Congregational Union and Church-Aid Society were held on Wednesday and Thursday, April 21st and 22nd, at Tacket-street Church, Ipswich. The sermon was preached on the Wednesday evening by the Rev. J. G. Rogers, B.A., from Luke xii. 32, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom;" and in the prayer prior to it he referred to the great loss which the Church of Christ and the denomination had sustained in the death of Dr. Raleigh. The assembly for business was held on Thursday morning, when the President, E. Goddard, Esq., gave an address, referring in it to the Church-Aid Society, and the help it had afforded to the Suffolk Union. Speaking on finance, the chairman believed that the stipends of ministers would be much improved if the system of pew rents were altogether abolished, and the sustenance of the ministry left to the people's conscience. The reception of new members of the Union then took place, and transfers were granted to ministers who had left the county. The Rev. J. Browne, B.A., the secretary, read the report of the Executive Committee. It stated that they had informed the Church-Aid council in London that the Suffolk Union anticipated they would raise £375, and the council had voted £550 or £175 more than they would send up. To meet the special requirements, the county

would in future be divided into four districts. The treasurer, Mr. J. V. Webb, presented the balance sheet, and grants were made to the various Home Mission stations. The Rev. W. H. Cole, of Bury St. Edmund's, read a valuable paper on the division of the county into districts, which was afterwards, on the motion of E. Grimwade, Esq. (whose presence at the meetings, after his long and serious illness, afforded great pleasure to all present), seconded by Mr. J. B. Harvey, referred to the Executive Committee. The Rev. A. Hannay, amidst general applause, rose, and addressed the meeting on the Church-Aid movement; and after the election of officers, the company adjourned to dinner in the school-room. After the usual toasts had been given and responded to, a telegram was read by the Rev. W. Scott, that Earl Beaconsfield had resigned and Lord Hartington had been sent for to form a ministry, but this statement was received with cries of "No, no," and "Gladstone." A public meeting was held in the evening, the president in the chair, and able addresses delivered by the Rev. J. B. Browne, B.A., and Rev. A. Hannay, the latter dealing mainly with the aim and purposes of the Church-Aid Society, and the meeting was closed with singing and the benediction.

SUSSEX.—At the spring meeting of the Sussex Home Missionary Society and County Association, held at St. Leonards, on the 14th inst., the following resolution was adopted:

That this meeting of ministers and delegates of the Congregational Churches of Sussex assembled at its annual spring conference, having at its last spring meeting unanimously deprecated as alien to the convictions of the nation and in contravention of Christian principle, the warlike foreign and colonial policy of Her Majesty's Government, and having called upon it to submit its proceedings to the judgment of the people, now desires to express its pleasure that the electors of Great Britain and Ireland have had the opportunity which they desired of expressing their opinion. This meeting also desires to record its deep thankfulness that the responsibility of the system of oppression and aggression pursued by the executive of the country has received such an emphatic condemnation by the electors of the United Kingdom.

RETURN OF REV. THOMAS JONES TO ENGLAND.

THE Rev. Thomas Jones is expected to arrive in this country in time to take part in some of the May Meetings. A public meeting was held in the Collins-street Congregational Church, Melbourne, on March 15, for the purpose of bidding farewell to him. The spacious church was crowded in every part, and great interest was manifested in the proceedings. The chair was taken by Mr. John Browning, the senior deacon of the church, and beside him on the platform were ministers of various denominations.

Mr. THOMPSON, the hon. secretary of the church, presented to Mr. Jones the following address, which was neatly engrossed and handsomely illuminated:—

"Rev. and Dear Sir.—The members of the church and congregation worshipping here desire to convey to you, on the occasion of bidding you farewell, their heartfelt appreciation of the various and important and earnest character of the work which you have so worthily and successfully carried on during the three years you have been our pastor. Coming to us with a reputation big with the hope of great things, we have found that they have quite been realised in the success which has attended your ministrations here; the church has been filled to overflowing whenever you preached, and the weekly day services, which before your arrival were held in the hall, had to be transferred to the church to give accommodation to all who desired to hear you. Nearly 300 members have been admitted into church-fellowship, and the material prosperity of the church is evidenced by the fact that during the past twelve months the income from all sources has exceeded £23,000. You have, moreover, been the means of strongly binding together the various churches of the denomination in Victoria with the metropolitan church here in Collins-street. We cannot but recognise the hand of Providence in your advent amongst us at a time when we had been deprived by death of the care and supervision of your talented predecessor, Mr. Henderson; and now, when we bid you in sorrow farewell, we can but place our dependence on the bounty of His grace, and trust that the great want you will create in leaving us may somehow be supplied. The wonderful power and fascination with which you have set forth the love of God; the universal regard which you have always discovered for the whole human family; the constant and earnest appeals made to the heart, have endeared you not less to this church and congregation than it has done to all others, of what denomination soever, who have listened to your sermons, and has added a crowning chapter to the records of your lifelong labours for Christ and His cause. Our separation from you is not the loss painful nor the loss less hard to bear, even when we feel that your failing health, and the yearning you have expressed to be again amongst your native hills and surrounded by the members of your family, is the justifying cause; you have been our genial friend, our faithful counsellor; you have cheered our souls, and animated our hopes, and lightened our sorrows—

" Tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way."

We trust that Mrs. Jones and your two sons now in Melbourne may arrive safely and well in the dear old country, and that the memory of your visit here will live through all your life, as it must be cherished by those you leave behind. And so farewell."

Addresses were afterwards delivered by

Mr. W. F. Walker, as the representative of the Sunday-school; Mr. H. Fenton, on behalf of the Domestic Mission; Mr. David Blair, for the Literary and Debating Society; the Rev. Joseph King, chairman of the Congregational Union; the Rev. A. Gosman, president of the college; the Rev. Charles Strong, the Rev. W. L. Binks, and the Rev. John Reid.

The Rev. THOMAS JONES, in replying, said the three years he had spent among them had been bright and beautiful years, and to him the pitifullest thing was that he could never live them over again. He was very sorry to leave them, for he loved this beautiful city. He felt that he had done his work the best way he could, but still the sense of responsibility weighed upon him. If by his ministrations he had lowered their estimation of Christ or weakened their faith in the unseen world, his work would be dead; but if he had lifted them up to an appreciation of Christ, inspired them with hope, and brought them to see what was beautiful in man or woman, it was their business to receive his words and weave them into the texture of their lives. There was one thing, however, he was not responsible for—viz., the unfair inferences that might have been drawn from his utterances. Some people said he did not preach the atonement, while others were angry with him because he told them that God would not burn them all up for evermore. All he had to say to this was that the angel who first proclaimed the Gospel said he came to preach good tidings, and it was not his mission to preach anything else.

The proceedings were concluded by the singing of an anthem and the doxology.

Our correspondent writes:—"The address faithfully records the ideas of Mr. Jones's followers concerning that great poet-preacher. You will, however, gather from the close of Mr. Jones's reply, that there was a 'little rift within the lute.' It is no secret that his utterances on many points gave intense dissatisfaction to those who have been brought up to believe what one of the speakers called 'the traditions of the fathers.' Mr. Jones is an optimist of the most pronounced type. His view of human nature is a good deal more favourable than that of most people. Possibly he has seen more of the best side of it than most, and is influenced accordingly. A good many also objected to his views on Inspiration, the Atonement, the Future State, and kindred topics. Had he stayed, it is not unlikely he would have become the centre of considerable controversy, and, as it was, the voice of complaint was not unheard. He had an eminently *uncontroversial* manner of attacking the most cherished convictions of some of his hearers. It is fair, however, to say that different people give different accounts of his teaching. He himself said that 'unfair inferences' were drawn from it. Mr. Binks, in his address, speaking on behalf of that eminently orthodox body, the Wesleyans, gave Mr. Jones a clean bill of theological health, and declared that he did not preach 'another gospel'; but some of Mr. B.'s *confidantes* would not have said as much. This, however, may be affirmed without contradiction, no man has ever won so much *admiration* here. Some admired all his manner and all his matter. Some admired all his manner and most of his matter. Some admired all his manner and little of his matter. But most at least admired his manner; and it would be hard to find any one who was not an admirer of him either for the one or the other."

On Sunday, March 14, Mr. Jones preached his farewell sermons. In the evening there was a crowd which filled aisles and corridors, and hundreds had to go away. At the close of the sermon he quoted, as his real and final farewell, the following lines which he had composed during the afternoon:—

"Farewell for the present—it is not for ever;
A place is prepared for the faithful above,
The house of our fathers, the home of the blessed,

The Holy of holies, of worship and love.
The pilgrims of earth, the children of sorrow,
Shall meet and rejoice, and part nevermore.
Looking back on the ocean of trouble passed
over,

All enemies conquered from heaven's bright shore."

Upon an audience strung up to the highest pitch of excitement the lines are said to have produced an extraordinary effect.

LECTURERS' ASSOCIATION.—The seventeenth annual dinner of this flourishing association took place on Monday at "Anderton's." The chair was taken by C. J. Plumptre, Esq. (president of the association), and the vice-chair by Dr. Pope, supported by the leading lecturers of the day. Mr. J. W. Harman (of Southampton) was added to the council. Mr. Joseph Simpson (of Newport Pagnell), who has filled that position from the formation of the association, was unanimously re-elected Honorary Secretary; and Mr. William Stokes (of the Royal Polytechnic Institution) London Honorary Secretary for the ninth year in succession.

The fifth volume of the Rev. Dr. Waddington's "Congregational History" has been issued. It covers the period from 1850 to 1880, and contains letters and papers by Dr. Livingstone, Mr. Binney, Mr. Joshua Wilson, and Mr. George Hadfield, M.P.

WESLEYAN MISSION ANNIVERSARY.

THE anniversary commenced, as usual, with a series of preparatory sermons. The first of these was preached on the evening of the 27th ult., at Mostyn-road Chapel, North Brixton, by the Rev. G. W. Oliver, B.A. The text chosen was 2 Thess., iii., 5, "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." The discourse was an earnest, concise, and forcible one. At King's-cross Chapel, on the following evening, the Rev. Richard Roberts preached to a large congregation from Exodus xxiv. 2. The God of Sinai, approached, seen, and communed with by men, afforded scope for an eloquent setting forth of Scriptural truth. At the Centenary Hall and Mission House, Bishopsgate-street, on Thursday morning, the Rev. Benjamin Gregory, president of the Conference, was able to take the service usually allotted to the minister occupying the post of honour for the year, and, though constrained by continued physical weakness to give but a brief discourse, he spoke on Ephesians i. 12 with his accustomed ability, showing how, in God's good providence, the gathering together in one "all things in Christ" spoken of in the text was in process of accomplishment on earth and in heaven. The Rev. Hugh Stowell Brown, of Liverpool, was the minister chosen to conduct the Friday morning service at Great Queen-street Chapel. He chose for his text the words of St. Paul, "For I determined to know nothing among you, save Jesus Christ and Him crucified;" and the discourse was an impressive setting forth of the old-fashioned doctrine of the Cross, the preacher remarking that in the history of the Church, just in proportion as the plain doctrine of salvation through the blood of Christ had been neglected, the life and power of the Church had gone down, while, as it had revived, there had been life and prosperity.

THE CHINA BREAKFAST.

The gathering for many years known as the "China Breakfast" was held at the Cannon-street Hotel, under the presidency of Mr. James Wood, LL.B., of Southport. The meeting is now devoted to the advocacy of mission work generally. The Rev. M. C. Osborn, D. Sanderson, and Dr. Punshon took part in the opening proceedings. The Chairman's address was a thoroughly missionary one. He pointed to the glorious results which had attended the labours of the missionaries, and urged a faithful adherence to the "old lines," and more energetic efforts in the promotion of the cause. The Rev. E. E. Jenkins then gave a report having reference to some of the principal centres of the mission work. With regard to France, it was shown that remarkable facilities existed for the spread of the truth. The labours of Mr. M'All were appropriately referred to, and it was stated that arrangements had been made for granting a considerable sum in aid of the work which the Rev. W. Gibson was carrying on. Encouraging tidings had been received from Portugal and Spain, and also from India. The Chairman having added a few words about China, and an appeal to aid in freeing that country from the blight of the opium traffic, the Rev. John Allsopp, from Natal, spoke of his love for the work among the natives. The superstitions of the people of South Africa were giving way, and the Gospel was finding its way to the hearts of men; he had himself been instrumental in saving the lives of a number of people who otherwise would, in all probability, have been sacrificed on the occasion of the death of a great chief. The speaker then referred to the excellent service rendered by the native agents, and to the liberality of the people in supporting the missions. The Rev. W. B. Boyce, late one of the general secretaries of the society, and who is now on a visit from Australia, gave a brief and characteristically humorous and pithy address. Then came the sensation of the day—a brief address by Mr. W. G. M. Mzolo, a young Zulu who has come to study in this country, and whose remarks were interpreted by the Rev. C. Roberts. The Rev. J. C. W. Gostick gave some particulars of the famine in India, and the results to which it had led, in the deterioration of caste, and the bringing up of large numbers of orphans in the Christian faith. After a few words from the President of the Conference, and Mr. A. McArthur, M.P., who respectively moved and seconded a vote of thanks to the Chairman, the proceedings closed.

THE EXETER-HALL GATHERING.

The great anniversary meeting took place on Monday, in Exeter Hall, when there was the usual large attendance. The Rev. E. E. Jenkins and the Rev. F. Kellett took part in the opening devotions, and the report was read by the Rev. Dr. Punshon, the senior secretary of the society. It referred to the work in Germany as increasingly encouraging, of that in Spain as evidencing steady progress. The French evangelistic work, under Mr. Gibson's superintendence, had been greatly blessed. In Italy Signor Sciarelli and others had done good service on the platform and through the Press, and there was good reason to look for an abundant harvest. In South Ceylon, and some parts of the Indian field, there had been an increase of members, and the work done in the famine

orphanages was beginning to yield good fruit in concessions to the native church. In the West Indies an effort was in progress with a view to the development of local resources and ultimate self-government. The membership of the various churches showed a net increase of 1,052, with over 10,000 on trial. The ordinary home receipts for the year had been £118,808; foreign, £29,068; cash from Thanksgiving Fund, £37,623; total, £165,496; payments, £148,107. The expenditure had exceeded last year's ordinary income by £11,000, and the receipts had diminished by £9,000 more. An earnest appeal was made for increased help. The Chairman reviewed the progress of Christianity, spoke of the errors and carnality which had hindered its work in the earlier centuries, and of the remarkable results of modern missions, urging the necessity for enlarged liberality. The President of the Conference, in moving the adoption of the report, dwelt upon the spiritual encouragement which was afforded in the work, the great openings presented, and the financial difficulties experienced. The Hon. Sir Alexander T. Galt, (Resident Canadian Commissioner), spoke of the healthy condition of the Methodist Church in Canada, and the evangelistic work to which it was called in the distant regions now being peopled with settlers. The Rev. Jas. Scott, for twenty years missionary in South Africa, gave a capital missionary address, showing what rapid progress had been made in the missions established in that country; there were now 18,000 members of society, and 93,000 hearers of the Word. Mr. William Oulton, of Liverpool, ably urged the duty of more extended sympathy and liberality, that retrenchment might be avoided, and the work carried on with greater energy. The Rev. J. C. W. Gostick followed, and gave a splendid address, in which he presented a sketch of India, its history and its population, the attractions which it had offered to the military conqueror, the statesman, and the educationist. "We are there," said the speaker, "because God has sent us there," and he went on to urge the duty of England to the people, showing how, since the introduction of Christianity, superstition, infanticide, and many other evils had been abolished. They were there not to demolish simply, but to build up. There were three classes in the population—the great inert mass of the people difficult to move, but in preaching to whom he had been greatly blessed; the priestly class, who clung to their superstitions; and "young India," who copied English habits and adopted English ideas. A great work was being done among the young. The Rev. Zadok Robinson, from Natal, gave encouraging evidence of the results of Christian work there, and, referring to recent events in Zululand, dwelt with pardonable warmth upon the appointment of John Dunn, a man whose life had for years been a protest against everything pure and truthful and humane in our civilisation and in Christianity, to his present post. The collection speech was made by the Rev. William Wilson, formerly a missionary in Fiji, who insisted on the word "entrenchment" being substituted for "retrenchment," in the resolution to which he spoke. After dwelling upon his experiences in Fiji, where he had seen a man eaten, and had himself been in imminent danger of a similar fate, but where Christianity now reigned, and many of whose people were now ready to aid in the evangelisation of other islands, he ably pleaded for increased support to the mission cause. Mr. S. D. Waddy, Q.C. (who was heartily cheered), presented a telling picture of the results of "retrenchment." The venerable Dr. Rule spoke a few words—probably his last in that hall, he said—for Spain and Portugal. The Rev. A. M'Aulay followed, and the Rev. Dr. Rigg and Dr. Punshon spoke to the vote of thanks to the chairman.

PRESBYTERIANS AND CONGREGATIONALISTS.—The Synod of the Presbyterian Church of England have accepted applications for admission into their body from the following Congregational ministers:—Rev. R. D. Wilson, Craven Chapel, London; D. Alexander, Plaistow; James Lemon, Leicester; Edward Joyce, Oulton, Sheffield; and W. J. McClenaghan.

A REVOLUTION IN PARLIAMENTARY REPORTING.—A London correspondent for a country paper writes:—As I hinted some time ago, the *Times* is about to apply the new science of telephony to the reporting of debates in the House of Commons. The necessary wires and instruments have already been laid, and experiments have been made which prove the entire feasibility of the scheme. Privileged visitors may witness, any night in the *Times* office, the transmission and the setting up in type of news received through "Reuter's" agency which is in telephonic communication with Printing-house-square, without the use of any "copy" at all. An operator sits at a type-composing machine and sets up at the rate of something like a column an hour the news which reaches his ear through the telephone, which is placed immediately behind him. The application of the same arrangement to the Parliamentary debates is obviously only a question of degree and not of principle.

EPITOME OF NEWS.

DOMESTIC.

The Queen and Princess Beatrice are expected to go to Balmoral about the 21st or 22nd inst. Her Majesty will remain in Scotland four or five weeks.

The 80th birthday of the Duke of Connaught was celebrated at Windsor on Saturday.

The *Bacchante*, with the sons of the Prince of Wales on board, arrived at Spithead on Wednesday afternoon. The Royal cadets are stated to be in good health, and to have thoroughly enjoyed their trip. The Prince and Princess of Wales went down to Spithead on Monday to meet them, and proceeded on board the vessel, where they were received by the Royal Midshipmen and Captain Lord Charles Scott, with whom they took lunch. They remained four hours aboard the corvette, so that they might examine her fully and witness the crew drilled.

It is expected that Prince Albert Victor will discontinue his connection with the navy, but his younger brother, Prince George, is likely to follow in the steps of the Duke of Edinburgh.

The First Cabinet Council of the new Government was held on Monday. All Ministers were present except Earl Spencer, who has just returned from the Mediterranean. Another Cabinet Council was held yesterday afternoon.

The *Daily News* says it is currently reported that Sir Frederick Haines will vacate at once his appointment as Commander-in-Chief in India; and further, that most probably Sir Garnet Wolseley will succeed him, taking his departure for India within a very few weeks after his return from the Cape, on or about the 25th inst.

Mr. Gladstone has requested that all letters for him, private as well as official, should now be addressed to him at 10, Downing-street, Whitehall.

Lord Beaconsfield will, it is stated, address meeting of the Conservative party before the regular Parliamentary session begins—probably on the 19th inst.

The departure of the Duke and Duchess of Marlborough from Dublin, on Wednesday, was witnessed by thousands, who cheered their graces as they passed through the streets. The Lord Mayor of Dublin took no part in the proceedings, but he was represented by Mr. Alderman Tarpey. On their arrival at Kingstown they were again received with great demonstration. As the *Connaught* left the harbour a Royal salute was fired, and ringing cheers were repeated for the Duke and Duchess. They have since been on a visit to the Queen at Windsor.

After a consultation with the friends of the temperance movement, Sir Wilfrid Lawson has decided to bring forward his local option resolution in the new House of Commons in precisely the same terms as it was introduced last year. It will be seconded by the new Member for Ashton-under-Lyne, Mr. Hugh Mason, a warm supporter of the Alliance.

The average price of corn last week was 45s. 9d. per quarter, against 48s. during the preceding week. The price of barley last week was 33s. 9d. per quarter, and the price of oats was 23s. 6d. per quarter.

According to the *Birmingham Post* it is likely that Garibaldi will shortly pay a visit to London should his health continue to improve.

Mr. Herbert Gladstone, the future M.P. for Leeds, was born in Downing-street, during his father's occupation of one of the official residences.

Mr. Joseph Cowen, M.P. for Newcastle, it is announced, is about to visit the South of France. His health will not permit of his attendance at the House of Commons for some time yet.

Her Majesty's paddle steamer *Salamis* arrived at Castletown on Sunday night, and reports that no tidings were received at the Azores regarding the missing training-ship *Atalanta*. The hope of her safety is now dying away.

At a meeting at Birmingham, on Wednesday, of the committee appointed to arrange for a memorial to the late Mr. John Skirrow Wright, the Mayor presiding, a letter was read from Mr. Richard Tangye, offering from himself and brother a donation of £1,000 to be applied for scholarships at the School of Design, in which Mr. Wright took much interest. The donation was accepted with a hearty vote of thanks.

Multiplied proofs are (the *Bristol Mercury* says) presenting themselves that the recent activity in the iron and coal industries was largely of a transient character. On Saturday Messrs. Crawshay Bros., of Dean Forest, blew out the furnace they had in blast, and discharged some of their men, giving the other ironworkers notice of a 5 per cent. reduction.

Sir Frederick Leighton, President of the Royal Academy, took the chair on Saturday evening at the annual banquet prior to the opening of the exhibition. The company was numerous and distinguished, and amongst the speakers were the Prince of Wales, the Duke of Cambridge, Admiral Inglefield, Mr. Gladstone, Sir James Paget, the Lord Mayor, and the Archbishop of Canterbury.

Lord Clifton, eldest son of Lord Darnley, has resigned his commission as a Justice of the Peace for Kent. In a letter to a local

paper, his lordship said:—"My views on the question of the 'great unpaid' will be known quite soon enough. I heartily pray that it may never be my own fate to be tried by a 'drumhead court-martial' of generals, colonels, yeomanry officers, and parsons."

FOREIGN.

The French Chamber continued on Saturday the discussion on the Customs tariff. It was decided to fix the duty at 4f. 50c. upon wines, 7f. 75c. upon beer, and 25f. upon all spirituous liquors.

It would appear that M. Léon Say does not contemplate a prolonged stay as French Ambassador in this country. His principal business will be to bring to a conclusion the negotiations respecting the Commercial Treaty. These completed, he may, perhaps, be elected President of the Senate.

The general elections in France, it is believed, will be held next year. The Government, it is understood, have decided that the Chamber shall assemble in January, and continue in session for five months, without, however, discussing the terms of the fresh Budget. The dissolution will take place soon after.

There are rumours in Berlin that, in consequence of the overstraining of his nervous system, Prince Bismarck may yield to the solicitations of his family and friends, and avail himself of a long leave of absence, temporarily retiring altogether from the management of State affairs.

The *Morning Post* Berlin correspondent says that owing to the Pope's peaceable attitude, the Prussian Cabinet is considering the advisability of arranging for temporary suspension of the May laws, and making their continuous suspension depend on the good behaviour of the Roman Catholic clergy.

One immediate result of the decision of the German Reichstag not to grant a subsidy to the South Sea Trading Company, has been a resolution of the Board of Directors to wind up the concern altogether.

It is now stated from Berlin that in diplomatic circles the story is going that Lord Hartington, on examining the Indian Budget, found it entirely fallacious, and that, in place of the surplus announced in Parliament, there is a deficit of four millions. In the rumours which have recently been current here, the deficit is set down at eight millions.

Some indications of the revived friendliness of the German and Austrian Governments towards Russia are beginning to appear. Thursday was the Czar's 62nd birthday, when Envoy Extraordinary, from Berlin and Vienna, attended Court on behalf of their respective Sovereigns. No such compliment has been tendered by Austria in previous years. A Government journal at Berlin, in congratulating the Russian Emperor, draws particular attention to the despatch of those special messengers, and hints that the triple alliance may possibly be renewed. This is said to have created a very favourable impression at St. Petersburg. A St. Petersburg telegram says that the retirement of Lord Beaconsfield's Cabinet is, on the whole, received with satisfaction, without, however, any belief being entertained of Russia entering into a specially intimate understanding with the Ministry of Mr. Gladstone.

The St. Petersburg correspondent of the *Daily News* states that in addition to the arrest of a carpenter supposed to have been implicated in the Palace explosion, another important offender has been captured—an engineer, alleged to be one of the leaders of the revolutionary conspiracy, and who planned and executed the robbery of the Kherson Treasury last summer. Other leading Nihilists, finding the country getting too hot for them, are said to have fled to other States. Several thousand of the inferior members of the conspiracy are about to be liberated.

The Beethoven monument was inaugurated at Vienna on Saturday, in the presence of several Archdukes, the widow and daughters of one of Beethoven's nephews, and the last surviving pupil of the great master. The memorial is said to be the finest work of the kind in Vienna.

The *Daily News* understands that letters just received from Thessaly state that important evidence with regard to the circumstances attending the murder of Mr. Ogle is now forthcoming.

In the Italian Chamber of Deputies, on Thursday, the Government, who had demanded a vote of confidence, were defeated by a majority of 176 votes against 153.

King Humbert sent on Saturday night for Signori Cairoli and Depretis, and, declining to receive the resignation of the Ministers, accepted instead their proposal to dissolve the Chamber and appeal to the country. The elections will take place this month. Public opinion generally approves of this action. The electoral contest is expected to be a very keen one, particularly in the south.

The Powers are dissatisfied with the note of the Pore in reference to the Montenegrin dispute. The Turkish Ministry, it may be remembered, declared they could not consent to reoccupy the evacuated districts, adding that the Montenegrin excuse of not having had sufficient time was unfounded. The Ambassadors are to have an early meeting to consider what course they will pursue in the matter. Meantime, the Albanian League are said to have issued a manifesto declaring

that they will establish an independent State, or perish in the attempt.

There have been chosen 478 out of 756 delegates composing the Chicago Republican Convention. Of these, either by instructions or personal preference, 277 are reported to be favourable to Grant, 112 to Blaine, 55 to Sherman, 26 to Edmunds, and 8 to Washburne. There have been also chosen 224 delegates out of 738 composing the Cincinnati Democratic Convention. Of these, 138 are reported for Tilden, 64 for Hancock, 14 for Bayard, and 8 unknown.

The Philadelphia correspondent of the *Times* states that immigration to the United States is rapidly increasing. During the present month upwards of 34,000 Irish, German, and Swedish emigrants have landed in New York. The same correspondent telegraphs that the steamers for Europe are bringing large numbers of passengers, and that the indications are that the "pleasure traffic" eastward will this year be "the heaviest ever known."

News of the Free Churches.

CONGREGATIONAL.

—Rev. W. H. Griffith, M.A., has resigned his position as Head Master of the Independent College, Taunton.

—Rev. John Robinson, of Park, near Ramsbottom, has accepted the pastorate of the church worshipping at Elswick Memorial Chapel, Lancashire.

—The collections for the Sunday-schools of Emmanuel Church, Leicester, after sermons by Revs. E. R. Barrett and L. H. Parsons, and a service of song, amounted to £241 1s. 6d.

—A sermon, appropriate to the death of the Rev. Dr. Raleigh, was preached at Bedford Chapel by the Rev. J. Hirst Hollowell, from the words of 2 Kings xii. 19, 20.

—Rev. Dr. Ray, at a social meeting of the church and congregation worshipping in Park-crescent, Clapham, was presented with a purse of money and an address expressive of the esteem in which he is held by his people.

—Rev. John Hunter, who has been laid aside for two months with severe inflammation of the eye, requiring the attention of a specialist, preached in Salem Chapel, York, last Sunday morning and evening, to large congregations.

—The chapel at Market Drayton was reopened on the 18th inst., after repair and decoration. Anniversary sermons were preached by Revs. A. Buckley and M. Simon. In the afternoon there was a service of song, entitled "The Blessing of the Children."

—The recent death of the Rev. Thomas Mays, of Nottingham, was the subject of a special resolution adopted by the executive committee of the Leicestershire Union, who testified to the esteem for the deceased, and their sympathy with the bereaved members of his family.

—On Sunday, April 25, anniversary sermons for the Sunday-school connected with Abney Church, Moseley, were preached by Rev. Professor Scott, of Lancashire College. The collections amounted to £120, of which £44 were raised by the teachers and scholars at the afternoon service.

—Rev. R. F. Brause, formerly of Norwich, was ordained on the 27th ult. to the pastorate of Wickham-market. Rev. G. S. Barrett gave the charge to the pastor, and the sermon to the people was preached by Rev. W. Scott. Revs. G. Giles, R. A. Cliff, J. Brown, H. Andrews, J. Calvert, and A. A. Dowsett took part in the services.

—Rev. T. A. Carritt, of the Nottingham Institute, was ordained on the 14th ult. as pastor of the Princes-street (Norwich) branch church at Trowess Newton. Rev. G. Wilkinson gave the charge to the pastor, and the sermon to the congregation. Revs. G. Giles, G. S. Barrett, and P. Colborne took part in the service.

—The foundation-stone of a new chapel in the Romanesque style of architecture, about to be erected at Flore, to accommodate about 200 worshippers, was laid on the 13th ult. by E. F. Ashworth Briggs, Esq., of Daventry. At a meeting subsequently held at Weedon, it was stated that the total cost was estimated at £611, towards which £352 1s. 6d. had been subscribed.

—On Monday evening, May 3rd, a special sermon was preached to the ministers and members of the Nonconformist and Wesleyan Churches of Derby and the district by Rev. W. Crosbie. The subject of the sermon was "The Holy Spirit the Great Want of the Churches." The service was held in the Osmaston-road Church, and was largely attended, all the Free Evangelical Churches of the town and neighbourhood being represented.

—Rev. J. L. Brooks was ordained, on the 1st inst., as pastor of the church at Dusal. Rev. P. Colborne gave the charge to the minister; Revs. A. F. Bennett, W. H. Whitbread, H. Batchelor, A. Turner, H. J. Bevis, Mr. E. Brown, and others taking part in the service. At the evening meeting, over which Rev. H. Batchelor, chairman of the Kent Union, presided, addresses were delivered by Revs. V. Ward, E. Davey, J. James, and A. J. Palmer.

—Rev. J. Kirk Pike was ordained to the pastorate of the church at Morston-in-Marske on the 20th ult. Rev. J. Scott James gave a short statement of Congregational principles, and asked the questions. Rev. Morley Wright, of Leicester, offered the ordination prayer, and the Rev. L. H. Byrnes, B.A., of Clifton (Chairman of the Gloucestershire and Herefordshire Union), delivered the charge to the minister. Rev. Morley Wright preached in the evening.

—The anniversary services of Oak-street Church Sunday-school, Accrington, were held on Sunday last, when two sermons were preached by the Rev. J. Edmond, D.D., of London, who gave addresses to parents, teachers, and scholars in the afternoon. A selection of sacred songs was given by the teachers and scholars. Twenty-six of the scholars, we learn, have joined the church during the year. The collections after the services amounted to £37 8s. 7d.

—Services in connection with the recognition of the Rev. H. H. Lovell as minister of the Leytonstone Congregational Church were held on Monday even-

ing, April 26. The church was well filled. Samuel Morley, Esq., M.P., presided. The meeting was addressed by the Revs. W. Marshall, W. Tyler, N. Harry, E. T. Egg, W. H. Charlesworth, E. Newton, and others. The Revs. J. Knaggs, S. Conway, D. Alexander, W. J. Ellis were also present. It being the second anniversary of this church, an effort was made on behalf of the building fund, which resulted in the sum of £204.

The new Sunday-schools in connection with Bridge-street Congregational Church, Walsall, were opened on Friday evening, April 23, with a sermon by Rev. Baldwin Brown, B.A. The following Sunday, Rev. A. F. Barfield, pastor, preached on the relation of the school to the church. A tea and public meeting on the following evening, presided over by Mr. Alderman Manton, and addressed by Revs. W. Spurgeon, A. Murrell, and J. Robison, and sermons on Sunday, May 2nd, by Rev. H. Snell and the pastor, brought the proceedings to a close. The schools have cost £1,400. £1,050 have already been raised.

— Anniversary sermons for the Sunday-school meeting in Trinity Church, Walford-road, Stoke Newington, were preached on Sunday, April 23—in the morning by Rev. F. Soden, and in the evening by Rev. T. C. Udall. A service was held for the children in the afternoon, and an address given by Rev. C. E. Reed, B.A. On the Thursday following a public meeting took place, under the presidency of Rev. D. G. Watt, M.A. The report was highly satisfactory as to progress and opportunities for more teachers, and helpful addresses were given by Messrs. Paterson, Horn, Rev. W. Mather, and teachers.

— The anniversary services of the Faversham Congregational Sunday-schools were for the first time held in the handsome and commodious new church, on Sunday, the 25th, and Wednesday, the 28th of April. Excellent sermons were preached at the three services on Sunday by the Rev. Robert Robinson, Home Secretary of the London Missionary Society, and on Wednesday evening by the Rev. J. Knaggs, of Stratford, Essex. Special hymns and anthems, &c. (including the "Gloria" from Mozart's Twelfth Mass, and the "Hallelujah" from the "Messiah") were sung by the well-trained choir, numbering over 170 voices, with good effect. There was a larger attendance than usual, and the collections amounted to over £23.

— Rev. W. P. Dothie, M.A., preached his farewell sermons at the West Dulwich Church on the 25th ult., and on Wednesday evening, April 23, in the presence of a large meeting, the senior deacon presiding, was presented with a purse containing £100, as an expression of high esteem for his personal character, and in grateful recognition of his faithful ministry. Mrs. Dothie was also presented with an elegant tea-service, and their niece with a purse of gold and a Bible, in recognition of services in the choir and Sunday-school. Mr. Dothie has received valuable additions to his library from the Literary Society and the Young Ladies' Bible-class, besides other substantial expressions of sympathy on account of the indisposition which has brought his ministry at Dulwich to an early and much-regretted close.

— At the commencement of the last winter session of the Young Men's Society connected with York-street Church, Dublin, a prize was offered to the members for the best essay on "Why are we Congregationalists?" It was believed that this would stimulate the young men to study the principles of Congregationalism, and be helpful in confirming some of them in an intelligent appreciation of their distinctive Church polity. Several excellent essays were sent in, and the prize was awarded to one that was specially vigorous and original. On April 26th, this essay was read at the closing meeting of the session, and a very animated discussion on it took place. After this, the president of the society, Rev. S. J. Whitmee, delivered the prize, which consisted of about a dozen books, to Mr. R. Swirles, the successful competitor.

— The fifteenth anniversary of the church at Ewell was celebrated on the 25th ult., when the pastor, Rev. Joseph Shaw, preached two sermons. On the following Tuesday, the annual tea meeting, followed by a public meeting, was held, at which Evan Spier, Esq., presided. Rev. C. Harrison, having offered prayer, Mr. C. J. Plume read the annual report, and E. Henderson, Esq., the treasurer, made the financial statement. The report showed the church to be in a healthy and prosperous condition; and allusion was made to the continued and unprecedented success of the entertainments provided during the winter months for the people of this village, inaugurated several years ago and most ably conducted by Mr. Shaw. At the last entertainment, new feature, in the form of a workman's technical exhibition, was introduced, and which, in every respect, was an unqualified success. The meeting was subsequently addressed by the chairman, Revs. T. Gilliland, J. Thorpe, J. Shaw (pastor), and H. S. Freeman. The collections realised £20.

— A meeting was held in the Lecture Hall of Craven Chapel on the 14th ult., to take leave of the Rev. R. D. Wilson, on his retirement from the pastorate, after a ministry of fifteen years at the above place of worship. Josias Alexander, Esq., occupied the chair, and after prayer by the Rev. J. Hirst Hollowell, and a telling address by the chairman, the senior deacon, Mr. E. M. Burden, in the name of the church and congregation, bade farewell to the pastor, and presented Mr. Wilson with a purse containing £180 (since increased to £170) and a handsome silver salver. A parting letter, expressing the regret of the church at losing Mr. Wilson, was read by Mr. Adeney, who also presented a beautiful ivory purse containing £10 10s. to Mrs. Wilson in the name of the church. Presents were made also to two of Mr. Wilson's daughters by the teachers of the Girls' Sunday School. In an appropriate speech Mr. Wilson acknowledged the testimonials, and at the close announced his determination to leave the Congregational body, and offer his future services to the Presbyterians. There were other addresses by Revs. J. C. Harrison, G. D. MacGregor; and I. R. Mummery, Esq., and the meeting was closed with the benediction by Rev. R. D. Wilson. The total value of the presentations was over £200.

— On Wednesday and Thursday, April 21st and 22nd, the six Congregational churches of Bolton, Lancashire, held a reunion in the Town Hall. The idea of this reunion was suggested by the visit to Bolton by the Lancashire County Union, which took place a year ago. On that occasion the six churches and six

ministers reaped so much good out of the frequent meetings necessary in order to prepare for the Union visit, and received such an impulse also from the large assemblies which came together in connection with the Union anniversary, that they determined to establish and maintain these good results by means of an annual re-union among themselves. The purpose to be served by this reunion was threefold:—1st. To instruct the members and adherents of the churches, by means of a lecture, in the principles and history of Congregationalism; 2nd. To expound, for the benefit of the town at large, the convictions and claims of Independent Nonconformity; 3rd. To afford a means of social intercourse, and an opportunity for religious conversation, to the members of all the churches. In the pursuit of these objects one evening was devoted to a lecture and the second to a soiree—both of which were held in the magnificent borough hall. The lecturer was the Rev. Baldwin Brown, B.A., who delivered a thoughtful and eloquent address on "Germ of Nonconformity in the English Reformation." The soiree was a great success also, affording, by means of vocal and instrumental music, a pleasant entertainment, and by means of one or two brief speeches, food for reflection and inspiration to new effort. Altogether, considering that the idea was entirely new, the success was everything that could be expected; sufficient, at least, to inspire the Bolton churches with great hope for the future.

One thing—and that, perhaps, the most important—has been gained—a hearty spirit of fellowship and co-operation among the several churches. All the local ministers took part in the proceedings, and the Rev. T. Willis, of Manchester, spoke a few kindly words on behalf of the Lancashire County Union. It is hoped that the movement thus inaugurated will grow from year to year, and that by the unity of the churches and the thoughtful exposition of their principles, Nonconformity may be made a greater power in the town than ever before.

BAPTIST.

— The Rev. J. A. Soper, of the East-end Conference Hall, has accepted a call to the church at Lordship-lane, Dulwich.

— The Rev. Edward Balmford, of Oldham, has accepted a call to the pastorate of the church at Minehead, Somerset.

— The Rev. T. L. Edwards, of Wynne-road, Brixton, has accepted a call to the charge of the church at Wellington-street, Luton.

— The Rev. W. Wootton has resigned the pastorate of the church at Coalville, and accepted the charge of a church at Prince's Risborough, Bucks.

— The church at Hucknall Torkard has received a valuable communion service as a present from Mr. and Mrs. Nall and family, of Papplewick Grange.

— The first anniversary of the Tabernacle at Henley was last week celebrated, the Revs. A. G. Brown, and G. Samuels (Penge), conducted the services.

— On Monday last the Rev. H. W. Kingsgate, of Birkenhead, having received the unanimous invitation of the church at Highbury-hill, entered upon his duties as pastor.

— The Edinburgh Auxiliary to the Italian Missions supports an evangelist at Rome, and the Glasgow Auxiliary one at Naples, the united expense being about £300 annually.

— Mr. Charles Rushby, of Chilwell College, has been accepted as a General Baptist Missionary to Orissa. New mission premises are in course of erection at Sunbelpore.

— The church at St. Mary's-gate, Derby, has presented to its pastor, the Rev. J. Williams, a purse containing £35 for defraying the expenses connected with a contemplated visit to Rome.

— A new chapel is about to be erected at Long Eaton, at a cost of £1,370, to provide accommodation for 450 worshippers, the present building being inadequate to the needs of the congregation.

— The foundation-stone of a new chapel was laid at Little Coxwell, Faringdon, on the 28th ult., by Mrs. Bond. The site has been given by Mr. Carter, who is erecting the building entirely at his own cost.

— The church and congregation connected with Zion Chapel, Cwmavon, have just presented to Miss Richards a testimonial, consisting of a purse containing £22, in recognition of her services as choir-leader.

— At Hauwell, on Friday last, the Rev. G. House Lowden, presented, on behalf of the subscribers, a handsome cabinet for music and a purse containing £6 to Mr. W. Bians in appreciation of his services as precentor.

— The quarterly meeting of the Monmouthshire Association was held at Abergavenny on Wednesday last week. Amongst other business, a resolution of gratification at the advent of a Liberal Government to power was passed.

— Messrs. Smith and Fullerton, the Metropolitan Tabernacle evangelists, last week held special services at Stafford, including a service of song, entitled "Heaven our Home." The sum of £36 was realised on behalf of the local Sunday-schools.

— The Conference of the Cheshire General Baptists just held reports an addition to the churches of thirty-eight during the last year. The question of a site for a proposed new chapel in the county was referred to the Local Home Mission Committee.

— To celebrate the opening of the Town Hall, Cheltenham, as a "Baptist Free Church," a tea and public meeting was held on Monday evening last. The movement has only recently been established by seceders from neighbouring churches of two or three denominations.

— According to the report submitted to the annual meeting of the Baptist Union in Jamaica, there are 118 churches. The chapel accommodation of 115 is said to be 59,920; the total membership of 106 churches 22,767, and in 101 churches there were 4,371 inquirers, or more than 1,000 in excess of the previous year. The clear increase during the year has been 289.

— On Tuesday last week recognition services connected with the settlement of the Rev. G. A. Webb, of the Pastor's College, as pastor of the church at Godstone, Surrey, were held. At the public meeting Mr. S. Barrow, of Redhill, presided, and addresses were delivered by the Revs. J. Legge, of Caterham;

R. Ensoll, of Sheffield; J. Rankine, of Guildford; and several others.

— Sermons in aid of the schools attached to the newly-formed church in Stratford-road, Birmingham, were preached on Sunday week by the Revs. J. G. Greenough (Leicester) and J. M. McKerrow. There were large congregations, and the sum of £200 was collected.

— At the public meeting on the following day, it was stated that there were 400 scholars and 40 teachers' names upon the register.

— On Sunday last the Rev. Dr. Maclareen preached special sermons in connection with the celebration of the anniversary of Portland Chapel, Southampton, of which he was formerly pastor. In the morning he selected as his text Rev. iii. 1; and in the evening Psalm xxii. 8, 9. At a public meeting on Monday, Mr. A. Pegler, J.P., presided, and addresses were delivered by the Revs. Dr. Maclareen, H. O. Mackey (pastor), H. H. Carlisle, and other ministers.

— On Wednesday last week, at a meeting of the Memorial Committee connected with the decease of the late Mr. J. S. Wright, M.P., at Birmingham, the Mayor presiding, a letter was read from Councillor Richard Tangye, stating that he and his brother, George Tangye, would be pleased to make over to the committee a sum of £1,000, now lent for two years to the trustees of Highbury Chapel, to be applied to the foundation of scholarships associated with the School of Design.

— Anniversary services in connection with the schools attached to the church at Graham-street, Birmingham, were held on Sunday week, when sermons were preached both morning and evening by the Rev. T. Willis, of Manchester, a few kindly words on behalf of the Lancashire County Union. It is hoped that the movement thus inaugurated will grow from year to year, and that by the unity of the churches and the thoughtful exposition of their principles, Nonconformity may be made a greater power in the town than ever before.

— On Thursday, the 27th ult., the people in Godstone, Surrey, met to welcome their pastor, Mr. G. A. Webb, of the Pastors' College. About 130 sat down to an excellent tea, provided by ladies of the congregation, and afterwards a meeting was held under the presidency of S. Barrow, Esq., of Redhill, who so generously built the chapel at his own expense; and addresses were delivered by Revs. J. Legge, M.A. (Congregational minister), of Caterham; R. Ensoll, Sheffield; J. Rankine, Guildford; B. Marshall, Horley; G. Veale, Betchingley; and F. M. Cockerton, Limpfield.

— On Sunday last the anniversary Sunday-school sermons were preached in Wellington-street Chapel Gorton, near Manchester, by the Rev. J. Aldis. The cause here was commenced during the early part of Mr. Aldis's ministry in Manchester, and his visit drew the attendance of several of his old Manchester friends. At the close of the evening's discourse, Mr. Aldis reminded his hearers that it was just about fifty years since he entered on his ministry in Manchester, where he had been pleasantly associated with the Gorton friends for several years. The collections amounted to £24.

— On Tuesday, April 27th, services were held at Holmer Green, to take farewell of the Rev. W. J. Dyer, who preached in the afternoon. At four o'clock a public tea was provided, after which a meeting was held presided over by the pastor. Mr. Bates (Chesham) presented Mr. Dyer, on behalf of the congregation, with a handsome mounted writing-desk and silver pencil-case, as a small token of love and esteem. Mr. Dyer thanked his friends, after which addresses were delivered by Rev. J. Ney (Amersham), Messrs. Childs, Atkins, Cecil, Collier, and Thomson (Wycombe). Rev. W. J. Dyer then gave his farewell address:

— The Rev. Nicholas Rogers, late of Upper Stratton, Swindon, Wilts, hopes to leave England for Adelaide, South Australia, on May 15, per steamer *Liguria*, and expects to reach Adelaide June 26. Mr. Rogers was educated for the ministry at the Pastor's College, and is warmly recommended by the Rev. C. H. Spurgeon and the tutors of the college to the churches in Australia. He has been pastor of the church at Stratton three and a half years, and leaves to the great regret of the church and congregation. At the farewell meeting, April 13, Mr. Rogers was presented with a purse, &c., as a token of their esteem.

— At the meeting connected with the Angus Lecture Fund last Wednesday held at Regent's-park College, to which we elsewhere refer, Dr. Angus mentioned that the price originally asked for the building was £22,000, but it had since been purchased for £8,000. The freehold of the property belonging to the institution at Stepney has been let so that the lease falls in simultaneously with the lease of the college. The taxes, which first stood at £400 annually, have been reduced to £22,000, which is met by letting of a portion of the premises; the ground rent of £180 being also made up by similar receipts in respect of the Stepney property. The resources of the institution are invested in funded interests so as to be available in case of the removal in future of the work, to Oxford or Cambridge. There are now forty students in the college, though it is possible to accommodate double that number, if the boarding-out system—not at present adopted—be brought into operation.

PRESBYTERIAN.

— We understand that the venerable Mr. Barbour, of Bolesworth Castle, has written to the Moderator of the English Synod to express his cordial concurrence in the appointment of Dr. Graham to be the first occupant of the chair founded by him, and called by his name, in the college.

— The Original Secession Synod began its sittings in Glasgow on Monday, when the Rev. G. Anderson, an Indian Missionary, was elected Moderator. The financial statement showed a decrease in the income for the year of £217.

— On Sunday afternoon and evening two sermons were preached in St. Andrew's Presbyterian Church, Ramsbottom, by the Rev. J. Kerr Craig, of Ancoats, Manchester; and in the morning the Sunday-school Union "Centenary Service of Song" was given by the choir. The connective readings were given by the Rev. W. H. Elliott. The collections in aid of the schools amounted to £103.

— The desirability of plating a New Presbyterian church in the district of Didsbury, Manchester, is being considered. It is probable that some important steps will be taken within a few months.

— St. Andrew's Established Church, Edinburgh, it will be remembered, was destroyed by fire last November, a few months after its opening. So widespread was the sympathy for the pastor, the Rev. L. F. Armitage, and his young and rising congregation, that it was resolved to organise a bazaar for the purpose of wiping off the debt of £1,000, which existed at the time of the fire. The bazaar, which has just been held, realised £1,740, which, together with sums from other sources, not only clears off the debt of the church, but furnishes a nucleus for endowing it. The new church, which has undergone some improvements on the original design, and in which a new organ is being built, is to be reopened this month.

— From Paris we have tidings of the death of the Rev. Charles E. Paterson, minister of the Scotch church worshipping at the Oratoire. Mr. Paterson was appointed by the Colonial Committee to the French capital in 1875.

— A new Welsh Presbyterian church which has been erected in Broad-street, Salford, was opened on Sunday. The building is seated for 305 persons.

— Rev. Dr. Thain Davidson preached the anniversary sermons at Trinity Church, Rochdale, on Sunday.

— Rev. Dr. MacEwan preached the anniversary sermons on Sunday at Higher Broughton, Manchester.

— Rev. W. A. P. Johnman, late of Darlington, has been inducted to the pastorate of Hawick Free Church.

— A well-attended missionary meeting was held in the Association Hall, Manchester, on Monday, Mr. James Robb in the chair.

— The congregation in Llandudno, under the pastoral care of the Rev. C. A. Astley, M.A. (formerly a clergyman of the Church of England), have just erected an iron church, capable of accommodating 400 people, which will be opened during the course of this month.

— The Presbytery of Newcastle-on-Tyne has sustained a call from the congregation of St. Stevens, Sunderland, in favour of the Rev. William Dryburgh.

— Rev. W. A. Rodger, late of Wigan, has been inducted to the pastorate of the Woolston congregation.

— Rev. Dr. Kennedy Moore's new church at Farnham has been opened under the most favourable circumstances. The site for the new edifice, it will be remembered, was given by the War Office on the condition that one hundred free sittings should be set apart for the use of Presbyterian soldiers.

— Two well-known faces were missed during the meetings of the English Synod. Mr. James Watson, the treasurer, who has been ill for some months, sent a greeting from his sick chamber; and the Rev. R. H. Lundie, who is on the Continent for his health, also forwarded a greeting.

THE ENGLISH PRESBYTERIAN SYNOD.

The sittings of the Synod of The Presbyterian Church of England, which commenced in Marylebone Church, London, on the Monday of last week under the moderatorship of the Rev. Dr. Donald Fraser, were brought to a close late on Friday night. On the whole the proceedings passed off most satisfactorily. After the extended report, which appeared in our last issue, it will not be necessary to do more than summarise the subsequent business. The report on Christian giving was presented by Dr. Mackay, and the committee was reappointed with instructions to keep the matter before Presbyteries and congregations. Ministers were at the same time recommended to preach at least one sermon on the subject during the year. Dr. MacEwan introduced the report on Ministerial Support, and the Synod held a conference on the subject. In order to prevent a reduction in the ministerial stipend, and to keep the minimum at £200, the Presbytery of London was urged to raise £800; Liverpool, £200; Manchester, £150; and the remaining Presbyteries £200, in addition to the amounts severally contributed by them last year. The Synod resolved to express deep thankfulness for the valuable assistance rendered to the Aged and Infirm Ministers' Fund by Lady Pirie's bequest of £10,000. Owing to ill-health, the Rev. Robert Taylor resigned the chairmanship of the Jewish Mission Committee. In connection with this report the Synod asked congregations to continue their interest in the mission, and ministers were earnestly recommended to allow prayers for Israel to form frequent part of public intercessory supplications. Nearly the whole of one sitting was occupied with a discussion of the case of Dr. Joseffy. From time to time charges were brought against this agent of the Jewish Mission Committee by certain Jews in Austria, where he laboured, and eventually led to the committee, by a small majority, accepting Dr. Joseffy's resignation. The case was heard in open court, and after an animated discussion, the Synod confirmed the proposal of the

to read a paper, only the expenses of Dr. Graham and Mr. Mackenzie will be borne by the Church. The Union Thanksgiving Fund, which was set on foot four years ago, now amounts to £138,607. The fund was spread over five years, the sum aimed at being £250,000. The Synod most cordially agreed to raise the salary of the Rev. John Black, the general secretary, from £400 to £500. Professor Leone Levi presented his report on statistics, and was warmly thanked for the honorary services he had long rendered to the Church. Professor Levi lamented that of the 135,232 sittings available, only 45 per cent. were let. He also pointed out that while the present membership is 54,259, the net increase for the year was only 124 in the 268 congregations, which he said was not progress when the increase in the population was taken into account. The report of the Publications Committee, on being presented, led to a lively scene. The committee having taken to trading, this step met with but scant favour in the Synod. Professor Leone Levi commented on the unsatisfactory nature of the balance-sheet of the committee, which he said was the only one laid before the Synod which had not been officially audited. The general collections for the schemes of the Church were ordered to be made as follows: Foreign Missions, Continental Missions, Schools, College, Jewish Mission Home Mission, on the third Sabbath of May, July, September, November, January, and March respectively. The report on temperance was considered at length; but by a small majority the Synod declined to sanction the formation of a denominational Total Abstinence Society. The Synod agreed to petition the Legislature in favour of the closing of public houses on the Lord's day, and in condemnation of the opium traffic. Mr. John C. Edgar gave in the report on "lapsed" Presbyterians, and after a discussion the committee was dismissed. Memorial minutes were adopted in reference to the deaths of the Revs. Dr. Lorimer, Dr. Wright, Hugh Ritchie, James K. McLean, and William Ross. The Synod resolved to sanction the establishment of a scholarship in connection with the college in memory of Dr. Lorimer. The Synod declined, in present circumstances, to accede to the application from Mr. Anderson and his congregation at Tooting. It will be remembered that Mr. Anderson, who is an Independent, applied to be received into the Presbyterian Communion. The Synod empowered the London Presbytery to raise the preaching stations of Holbourne, Wallington, and Darenth into sanctioned charges. The Synod also empowered the Presbytery of London to receive the Revs. W. Gibson, David Nesh, R. D. Wilson, and D. Alexander; the Presbytery of Birmingham to receive the Revs. James Lemon, and John Leal; the Presbytery of Manchester to receive the Rev. Edward Joyce; and empowered the Presbytery of Liverpool to receive the Rev. J. McClenaghan. A desultory discussion arose on the question being asked whether the Synod could receive a minister from another Church without reordination who had not received ordination by the laying-on of hands. Dr. Dykes' overture on the Scriptural instruction of young members of the Church, was approved of by the Synod and referred to a special committee, with instructions to report to next Synod what steps could judiciously be taken by the Church to attain the object in view. A vote of thanks having been given to the minister and office-bearers of Marylebone Church for the use of their building, and to the families in London who had extended hospitality to ministers, the Moderator briefly addressed the few remaining brethren, and the Synod adjourned. The Synod will meet next year in Barras-bridge Church, Newcastle-on-Tyne.

WESLEYAN.

The Thanksgiving Fund Meeting for the Attleborough Circuit has been held. The Rev. G. Follows, chairman of the district, presided, and addresses were also given by Mr. W. Tuttle (of Norwich), the Rev. R. E. Bamforth, and others. The contributions amounted to nearly £40.

The meeting at Ilkeston was presided over by the Rev. Dr. Lyth, chairman of the district, and addresses were given by Mr. Wesley Lewis, the Rev. G. Butcher, the Rev. J. Anderson, Messrs. Smith, Wooliscroft, Whiles, and others. The amount promised was £135, making the total for the circuit over £300.

At the Grassington Thanksgiving Meeting, the Rev. W. O. Simpson and the Rev. W. D. Walters were the deputation; Mr. Harland, of Kettlewell, presided. The subscriptions amounted to £47 9s. 9d.

The Paisley-road Circuit, Glasgow, has done well in connection with the Thanksgiving Fund. The Rev. John Kinnings presided at the recent meeting, addresses being also given by the Rev. S. Dalzell, Mr. Jas. Chisholm, and Mr. Jas. Cooper. The contributions reached a total of £155 12s., and it is expected that further sums will be added.

The Circuit Thanksgiving Fund meeting for Grosvenor-street, Manchester, was held on the 26th ult. The Rev. J. Nance presided, and addresses were given by the Revs. T. Llewellyn, B. Smith, W. Green, J. Colwell, and H. Bone, and by Messrs. Jas. Wood, L. L. B., and J. Napier. The promises reached a total of £272 18s., bringing up the entire amount for the circuit to £1,635 16s.

At Sherborne a good meeting has been held in aid of the Thanksgiving Fund. Mr. Chas. Ensor presided, and gave £100. The Rev. W. Andrews and the Rev. T. F. Halligey, of Exeter, were the deputation; and the speakers also included the Revs. G. Parker and G. Hacker, Messrs. W. Dingley and E. Benjfield. The contributions amounted to £283.

A very successful meeting in aid of the movement for the erection of a new chapel at Turnham-green was recently held. The sum of £400 had been previously contributed, a friend had added £250, and the promises at the meeting amounted to about £300.

At Pontefract a very successful missionary meeting was held on Tuesday evening. Mr. Wm. Nettleton presided, and the speakers included the Rev. S. Whitehead (of China) and the Rev. Dr. Punshon. The entire sum contributed at the anniversary services was £103, being £18 more than last year.

The memorial-stones of a new chapel have been laid at Ashborne, by Mr. D. Holland, Miss Cade, Mr. R. Cooper, and Mr. J. Osborne. A number of smaller stones were also laid by various friends. A tea-meeting followed, and the collection, &c., brought up

the day's receipts to over £400. Alderman Bemrose presided at the evening meeting.

At Blackrod, in the Wigan Circuit, the Rev. C. Garrett preached on the 21st ult., in aid of the school fund. The collection and donations amounted to upwards of £25.

The Irish District Meetings have been held. In some cases the reports are very satisfactory. Waterford district has an increase in its membership, and the funds generally are in a healthy state. Sligo, however, has to report a decrease, the present total being 1,472. A resolution was adopted, asking the Conference to direct that the children of Methodist parents be deemed members of society until by their own act they disqualify themselves, or wish to withdraw. The Irish Methodists have, in the matter of lay representation and other things, been rather ahead of their English brethren, and it may be that on this question of the retention of the young they may be able to help in the solution of a problem which has long perplexed many of the leaders in the Church.

At Machynlleth, the memorial-stones of a new chapel have been laid by Mr. J. W. Lloyd, and Mr. A. Evans (for Mr. S. Evans, of Bath), and the Rev. Richard Roberts, of Liverpool (a native of the town). Tea was afterwards provided, and sermons were preached by the Rev. D. Evans, in Welsh, and the Rev. E. Roberts, in English.

At Washington, in the High West-street Circuit, Sunderland, the Rev. H. W. Holland preached on the 20th inst. in connection with the chapel anniversary, and in the evening lectured on "Old Methodist Phrases," Mr. W. Wilson, J.P., of Sunderland, presiding.

On Tuesday Mr. Alderman M'Arthur, M.P., assisted at the ceremony of laying the memorial stones of new Sunday-schools in connection with the chapel in the Barry-road, Peckham-rye. The schools, which are to cost £3,500, are to be most complete of their kind, embracing a room large enough to accommodate 600 people, two infant rooms, half-a-dozen class rooms, with all modern conveniences. The chief feature of the new structure is what is called a "church parlour," in which gatherings connected with the church can be held. At the after meeting Rev. Dr. Punshon spoke, and no less than £251 was contributed during the day.

A marriage was celebrated at the Westminster Wesleyan Chapel on Thursday, the 29th ult., between Charles T. Green, late secretary of the Sunday-school attached to the above place of worship, and Miss Beatrice Rigg, niece of the ex-president of the Conference. The bride's sister, Miss J. Rigg, acted as bridesmaid, and the bride's brother, Mr. E. Rigg, as best man. The bride was given away by her mother and Rev. Thos. Allen officiated.

UNITED METHODIST FREE CHURCHES.

The Connexional Committee held its spring session in Wanstead Chapel, London Fifth Circuit, on the 27th ult. and following days. Candidates for admission in probation for the connexional ministry were examined in theology, &c.; seven were accepted. The Annual Assembly was recommended to comply with the request of the Rev. Thomas Cooper to be placed on the list of permanent supernumeraries, and the committee expressed its sympathy with him in his affliction. A resolution was adopted condemnatory of any attempt to ascertain the religious profession of the population in connection with the contemplated decennial census. Spennymoor was constituted a mission station in connection with the Darlington Circuit, subject to the approval of the Annual Assembly. A grant in aid of £200 was conditionally made to Burnley-lane Chapel from the Mission Chapel Extension Fund. Deputations were appointed to visit several circuits, and grants were made from the Local Preachers' Fund. It was reported that £200 had been contributed to the John Cuthbertson Memorial Fund. Consent was given to the reappointment of the Rev. W. Evans to Cheltenham for another year.

The collection at the Exeter Hall meeting, including the chairman's donation, amounted to £154.

The new chapel at Manor-park, London Fifth Circuit, was opened on the 28th ult. The Rev. Anthony Holliday, of Darlington, presided in the afternoon, after which a considerable number of friends partook of tea, &c. In the evening a public meeting was held, Mr. Butler, of Bristol, presiding. The Rev. T. W. Townsend (President), J. Adcock (Connexional Secretary), and Mr. Rous, of Helstone, were among the speakers.

Ebenezer Chapel, erected at Smallbridge, Rochdale, in 1838, has been taken down, in order that a larger edifice may be built on the same site. The last sermon was preached in the old chapel by the Rev. G. Hargreaves, of Denton, to a large congregation.

Missionary sermons were lately preached in Castlemere Chapel, Rochdale, by the Revs. T. Wakefield and T. W. Townsend. The Mayor (T. Schofield, Esq.) presided at the public meeting, which was addressed by the Revs. J. J. Prescott (Wesleyan), T. Wakefield, T. W. Townsend, and others. The collections amounted to £36.

The Ellard Circuit reports an increase of 30 full members on the year, with 57 on trial. The Rev. H. Codling will be the representative to the next district meeting to be held at York. A bazaar just held for the purpose of liquidating the circuit debt incurred in furnishing the minister's house has realised £118. West Vale having decided to try the experiment of a pastor for their own church, the choice of the committee has fallen upon the Rev. J. Barnes, of Halifax, who was for over ten years circuit missionary at Burnley. Mr. Barnes commenced his labours on Sunday last.

At the close of a lecture by Mr. F. A. Bond on "Music," given on Friday evening last in connection with the New City Improvement Society, Norwich, a purse containing ten guineas was presented to the President (Rev. H. M. Booth) by Mr. J. B. Allen, on behalf of the society, as a slight token of their great love and esteem. Mr. Booth's health has broken down, and he is obliged to leave the circuit for a few weeks in order to recruit it. The society has raised £70 this session on behalf of the New Chapel Building Fund.

Three sermons in aid of the Trust Funds were preached at Bicester on Sunday by Rev. F. Raine, of Wisbech.

Sunday-school anniversary sermons have been preached by Rev. C. Crabtree, of Sheffield, in the

St. Stephen-street Church, Salford, to large and interested congregations.

On Sunday last Sabbath-school sermons were preached at Hebden-bridge by Rev. W. O. Lilley, of Haywood. On the following evening Mr. Lilley also delivered his popular lecture on "Robert Raikes." Collections £45.

Rev. A. Jones, of Middlesbrough, has preached two sermons on behalf of the Sunday-school, Ropern-avenue, Sunderland, Dock-street Circuit. Collections nearly £9.

The anniversary services of the Whitworth Sunday-school, Baillie-street Circuit, Rochdale, were lately held. In the morning a service of song, entitled "The Great Teacher," was rendered, and Rev. Samuel Chester preached afternoon and evening. The collections realised £46 11s. 4d.

METHODIST NEW CONNEXION.

A larger and more convenient place of worship than the one formerly occupied having been obtained at Bear-park, Durham Circuit, through the kindness of B. Dodds, Esq., opening services were held last Sunday, when Mr. J. Dodds, of Cornsay, preached in the morning, and the Rev. E. J. Hope, of Durham, afternoon and evening.

A minister's residence has been built at Epsom, at a cost of £700, towards which £400 has been realised.

The Macclesfield Circuit reports an increase of 46 on the year, with 53 on trial. The financial condition of the circuit was deemed most satisfactory. The Rev. S. T. Nicholson and Mr. Thomas Johnson were appointed to represent the circuit at the Annual Conference to be held at Longton, and Messrs. T. Johnson, F. Berisford, and H. Jackson were appointed, along with the ministers, to represent the circuit at the District Meeting.

Rev. J. Pope Goodwin has accepted a cordial and unanimous invitation to remain another year in the Hartlepool Circuit, making the fifth year of his ministry there.

The annual sermons on behalf of the Derby Sunday-schools were preached on the 2nd inst. by Revs. Dr. Cocker and J. W. Sims. The collections were about £5 more than at any previous anniversary.

A bazaar has just been held in Brunswick School-room, London, on behalf of Lorrimore Chapel, which has realised £115.

On the 2nd inst. Sunday-school sermons were preached in Queen-street Chapel, Congleton, by Rev. H. Piggott, of Hanley, morning and evening. In the afternoon a children's service was held.

The Quarterly Meeting of the London First Circuit was held on the 29th ult. in B. J. Newick Chapel, Great Dover-street. Rev. S. Meldrum presided, and there was a full attendance. Rev. T. G. Bass received a very gratifying certificate, and it was unanimously agreed to recommend Conference to receive him into full connexion. Mr. W. T. Swan was elected lay delegate to the ensuing Conference: Notwithstanding removals and other losses, the returns of the societies showed a numerical increase of eight members, and of eight on trial.

BIBLE CHRISTIAN.

At St. Dennis, St. Columb Circuit, Cornwall, about 130 persons since the commencement of the present year have professedly sought and obtained mercy through Christ. In other parts of the circuit, also there have been religious awakening.

A handsome chapel in the Gothic style of architecture has been erected at Newport, Isle of Wight. Dedicatory sermons were preached by the Revs. J. Dymond (president), J. C. Honey (ex-president), F. W. Bourne, and Drew. The total cost of the edifice is about £5,800, towards which nearly £2,700 has been raised.

A new school and vestries are being built at Porthleven, Breage Circuit. The estimated outlay is upwards of £400.

The Sacred Harmonic Society closed their forty eighth season at Exeter Hall on Friday. It is said that arrangements may be come to with the new proprietors of the building—the Young Men's Christian Association—for the continuance of the Sacred Harmonic Society in the locality with which it has so long been identified. One good result is spoken of as a consequence of the change in the proprietorship of Exeter Hall; and that is a long-needed alteration in the internal arrangements (as to ingress and egress) of the great room.

It is said that on some one remarking to Mr. Lowe, *apropos* of the elevation of Lord Rowton to the Upper House, that history never knew of such a promotion as that of a private secretary to a peerage, the right hon. gentleman replied, "Not so strange, after all; and Lord Beaconsfield had a good precedent, for did not Caligula make his horse pro-consul?"

The *France*, for the instruction of French readers, classifies the new Ministry in the following terms:—Gladstone, Harcourt, Hartington, Childers, Forster, Republican Left; Selborne, Spencer, Argyll, Granville, Kimberley, Northbrook, Left Centre; Bright, Dodson, Republican Union; and Chamberlain and Dilke, Extreme Left.

The *Alliance News* has some lines on the decoration of Mr. Cross with the "Grand Cross," concluding as follows:—

Remembering the way he supported "the trade."

And the service he gave to the Boer Brigade, it is right that the star which his proud bosom decks

Be the badge of the victors, the famed

"DOUBLE X."

Messrs. Cassell and Co. announce the fifth edition of Mr. Barnett Smith's "Life of Mr. Gladstone." The demand for the book has exceeded all expectation, the fourth edition being nearly exhausted.

The Royal Exchange Shipping Company, Limited, has declared an interim dividend for six months of 3½ per cent.

It is rumoured that a compromise has been effected between the Post-office and the telephone companies which will effectually remove all difficulties. The competing companies will, it is said, amalgamate, and purchase the right to work their systems by paying what may be termed a royalty to the Post-office. The telephone exchanges are making steady progress in this country, and as the advantages of the new system become more apparent from usage, we may expect a more rapid development. At present the provinces are taking the lead in the matter, but when once the preliminaries are settled telephone offices should be as numerous in London as post-offices.

BIRTHS.

REINHOLD.—May 1, at the Old Manor House, Beckenham the wife of Timothy Reinhold, of a daughter.

BIRKETT.—April 28, at the Maid-of-Honor-row, Richmond, Surrey, the wife of Holland Birkett, of a son.

BRADSTOCK.—April 30, at Matlock House, Eastbourne, the wife of the Rev. J. H. Bradstock, of a daughter.

GRAY.—April 27, at Kilnsea-terrace, Westbourne-park, the wife of the Ven. Archdeacon Gray, of a son.

GRUNDY.—May 2, at the Old Manor House, Beckenham the wife of Timothy Grundy, of a daughter.

HOWARD.—April 30, at Rectory Manor, Walhamstow, the wife of David Howard, of a son.

HOWARD.—May 1, at St. Mary's-Terrace, Colchester, the wife of William Howard, jun., Esq., of twins (daughters).

HUNT.—April 29, at Offerton-road, Grafton-square, S.W., the wife of C. Fred. Hunt, of a son.

MARSHALL.—April 29, at Harrow-on-the-Hill, Mrs. Frank R. Marshall, of a daughter.

SHREWSBURY.—April 30, at Sunnyoaks, Mardenhead, the wife of Edward James Shrewsbury, of a son.

VILLIERS.—April 30, at Adisham Rectory, the Lady Victoria Villiers, of a son, stillborn.

MARRIAGES.

BOYD—BAIN.—April 26, at Trinity Presbyterian Church Clapham, London, by the Rev. David McSwan, D.D., Mr. Robert Boyd, of Rosehill-road, Wandsworth, elder son of the late Captain William Boyd, of Irvine, to Rosina Foyd, eldest daughter of Mr. John Bain, of Jeffrey's-road, Clapham.

BROWN—DAWSON.—April 26, at Surbiton-park Congregational Church, by the Rev. A. Mackenney, B.A., the Rev. S. Horton Brown, B.A., of Romsey, to Louisa, eldest daughter of the late John and Louisa Maria Dawson, of Kingston-on-Thames. No cards.

BURNETT—HOBART.—April 27, at East Finchley Congregational Church, D. W. Burnett, of Finchley, to Frances, daughter of J. Herbert, of Finchley.

KEMPFLY—BOYD.—May 1, at the English Presbyterian Church, Withington, Manchester, by the Rev. Charles Molins, M.A., William Smith, eldest son of William Kempfly, Newby House, Withington, to Isabella Herald, third daughter of the late James Boyd, Manchester.

LEE—CHIRK.—April 27, at Christ Church, Llanwarne, by the Rev. W. B. Mynors, John, second son of the late John Lee, of Kirby Muxloe, Leicestershire, to Mary, second daughter of Richard Chilton, of The Lawns Farm, Llanwarne, Herefordshire.

NASH—JOHNSTONE.—April 30, at St. Paul's

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